THE Birth of Mankind,

Otherwise called,

THE WOMANS BOOK.

OR,

A Guide for VVomen,

In their { Conception. Bearing, and Suckling their Children.

CONTAINING

1. *The Anatomie of the Vessel of Generation.*
2. *The Formation of the Child in the Womb.*
3. *What Hinders Conception; and its Remedies.*
4. *What furthers Conception.*
5. *A Guide for women in Conception.*
6. *Of Miscarriage in women.*
7. *A guide for women in Labour.*
8. *A guide for Women in their lying in.*
9. *Of Nursing of Children.*

Illustrated with Figures.

Translated into English by *Thomas Reynald*, Doctor of Physick.

Raynalde

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BRITISH MUSEUM

To the Reader.

ALbeit ſome *Ariſtarchus* may perhaps find ſome lack of faithfulneſs and diligence in this work: yet there is none ſo froward to deny, but that there is ſome fruit and profit to be found therein, ſeeing that it commeth now abroad much more inlarged and increaſed, and more diligently corrected, then it was before either in the Latine or in the Engliſh. And where before in the other Prints, there lacked matter neceſſarie to the opening and declaration of the Figures pertaining to the inner parts: it is now ſo plainly ſet forth, that the ſimpleſt Midwife which can reade, may both underſtand for her better inſtruction, and alſo other Women that have need of her help the more commoditie. Wherefore my deſire is, that it may be received and practiſed of Midwives, and all other Matrons, with no leſs ſucceſs then it is with good will and deſire written to profit, and to doe good to other

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A Prologue to the VVomen Readers.

HEre in the beginning of this preſent Prologue, I will follow the example of them, which when they bid any gueſts to dinner or ſupper, are wont firſt to declare what ſhall be their cheer, what fare, and how many diſhes they ſhall have, praying them to take it in good worth, and to look for neither better nor worſe then hath been mentioned of: And even ſo here will I doe. Before that ye enter into the reading of this little Treatiſe, I ſhall ſuccinctly and in few words recite the ſumme and chief Contents of the ſame, with the utilitie and profit which may enſue to the diligent and attentive Reader thereof, to the end that ye of theſe things being firſt well advertiſed, may have the more or leſſe courage to employ your labour in over-looking and peruſing of the ſame. For commonly it doth occaſionate any man to be the more prompt, ready, and willing to take pain, when he is aſſured or certified of the profit, purpoſe, and fruit thereof comming: and likewiſe it is a great prick or allurement, entiſing and moving a man to reade any Book, when he is ſomewhat firſt admoniſhed of the matters comprehended and contained therein.

The intent of the Authour.

The moſt part of this book tranſlated into Engliſh three or foure years before I began it.

Wherefore now to come to our purpoſe, ye ſhall underſtand, that about three or foure years before I took this Book in hand, a certain ſtudious and diligent clerk, at the requeſt and deſire of divers honeſt and ſad Matrons, being of his acquaintance, did tranſlate out of Latin into Engliſh a great part of this Book, entituling it, according to the Latin inſcription, *De partu Hominis*, that is to ſay, *Of the Birth of Mankind:* which we now do name, *The womans Book*, for ſo much as the moſt part or well near all therein treated of, doth concern and touch onely Women. In which his Tranſlation he varied or declined nothing at all from the ſteps of his Latin Author, obſerving more fidelitie in tranſlating, then choice or diſcretion (at that time) in admitting and allowing many things in the ſame Book, greatly needing admonition, and warie advice or counſel to the Readers, which otherwiſe might ſometimes uſe that for a help, the which ſhould turn to a hinderance. Wherefore I, revolving and earneſtly reviſing from top to toe the ſaid Book, and here withall conſidering the manifold utilitie and profit which thereby might enſue to all Women (as touching that purpoſe) if it were more narrowly looked over, and with a ſtraighter judgement more exactly every thing therein pondered and tried, thought my labour and pains ſhould not be evil imployed, nor unthankfully accepted and received of all honeſt, diſcreet and ſage women, if I, after good or diligent peruſing thereof, did correct and amend ſuch faults in it, as ſeemed worthy of the ſame, and to adviſe the Readers what things were good or tolerable to be uſed, which were dangerous, and which were utterly to be eſchued. The which thing I have not onely ſo done, but over this, have thereunto adjoyned and annexed

The name of this Book.

nexed divers other more experimented and more familiar medicines. And further have in the first Book set forth, and evidently declared, all the inward parts of women (such as were necessary to be known to our purpose) and that not onely in words, but also in lively and expresse figures, by the which every part before in the Book described, may in a manner be as exactly and clearly perceived, as though ye were present at the cutting open of the Anatomy of a dead woman.

Many things annexed and newly added to this Book. The Contents of the first Book.

And think not the utilitie and profit of this first book and knowledge thereof, to be little or of small value, but take it as the foundation and ground, by the perceivance whereof, your wits and understanding shall be illuminate and inlightned, the better to understand how every thing cometh to passe within your bodies, in the time of conception, of bearing and of birth. And further, by the perfect knowledge of this Book, ye shall clearly perceive the reason of many diseases which happen peculiarly to women, and the causes thereof: by which perceivance, again ye shall have the readier understanding how to withstand and remedie the said infirmities or diseases. For note ye well, that as there is no man, whatsoever he be that shall become an absolute and perfect Physitian, unlesse he have an absolute and perfect knowledge of all the inwards and outwards of mans and womans body: even so shall ye never groundly understand the matters contained in the second Book, or any other communication, or writing, touching the same intent, except ye first have true and just cognizance in the first Book. Again, when that a Woman cometh to a Physitian for counsel, concerning some thing that may be amisse in the part: the answer of the Physitian, and reasonable allegation of

How profitable the first Book is.

The utilitie of the perfect knowledge of Anatomie.

cauſes to the ſame infirmitie, is many times obſcure, dark, and ſtrange, to be comprehended by the Women for lack of due knowledge of the ſituation, and manner, and faſhion of the inwards. And truly when a perſon is ſick or diſeaſed in any part, it is half a comfort, yea half his health, to underſtand in what part the diſeaſe is, and how that part lieth in the body. This knowledge alſo miniſtreth yet a further engine and policie, to invent infinitely the better how the medicicine ſhould be applyed, and after the moſt profitable ſort miniſtred and ſet to the diſeaſed plot. To be ſhort, all the wittineſs and artificial craftie invention, and divers manners of miniſtrations in the noble ſcience of Phyſick, proceedeth and ſpringeth of the profounde knowledge of Anatomie. Therefore mine advife and utter counſel is, that all women in whoſe hands this little Book ſhall chance to come with all diligence do force themſelves perfectly to the underſtanding of the firſt Book, well aſſuring them that they ſhall not repent them of their ſmall pains beſtowed in that behalf. And to the end that every thing might be the plainer and more eaſie to attain unto, I have at the latter end of the foreſaid firſt Book, ſet the figures which repreſent ſuch matters as were treated of in the ſame, and alſo have thereto annexed a ſufficient Declaration and Expoſition by Letters, of all parts and parcels contained in the ſaid figures.

The counſel of the Authour to the Readers.

In the ſecond Book ſhalbe declared the divers ſorts and manners of the deliverance or birth of mankind, and all the dangers, perils and other cauſes happening to the laboring woman in that ſeaſon, with remedies and manifold medicines concerning the ſame: where alſo we have not omitted nor left out any medicines be-

The Contents of the ſecond Book.

ing first in the old Book, but have in many places certified and amended the same, according to reason and the lawes of Physick: and besides this, have added thereto divers other salutarie and effectuall medicines, such as either I my self, or other Physitians, being yet alive at this day, have experimented and practised. Furthermore, in this second Book ye may find divers remedies whereby to provoke the tearms of flowres (when that needeth) or to restrain or stop the same when they issue more largely then nature doth require, with many other matters, too long here to be rehearsed. Many truly experimented medicines added to this Book.

In the third Book shall be treated, of the election and choice by certain signes and tokens of a good Nurse, which may foster and bring up the child being born. Item, medicines increasing, diminishing, attenuating, engrossing, and amending the milk in the Nurses brests. Also remedies for many and sundry diseases, which oft times chance unto infants after their birth. Things treated in the third Book.

In the fourth and last Book we will some-what commune of Conception, with the causes hindring or furthering the same, shewing certain counsell and remedies, whereby (by the Grace of God) the unfruitfull may be made more fruitfull, and impediments of Conception, by virtue of medicines removed and overcome, the Woman being made more apt to conceive. What is contained in the fourth Book.

And further in this last Book shall be uttered and set forth certain embelishing receits, concerning onely honest and healthsome decoration and cleanlinesse, alwayes most lowable and commendable in a woman: as, To scoure and clense the head, To cause the hair to keep his naturall colour, To preserve the hair from falling away, To take away hair from certain places, where being, it causeth some deformitie or unseemlinesse.

neſſe in a perſon, To ſubtile and clear the skin in the face, or other where, To remove and doe away ſpots, freckens, and other ſuch like diſpleaſant marks and tokens, To ſupple and mollifie the skin being rugged and rough: with other more ſuch like matters, too long here to be rehearſed, the which truely are not of any prudent perſon to be rejected, improved or diſpraiſed, forasmuch as I teach nothing in that place, but that onely which may make to the honeſt, comely, and commendable conſerving and maintaining of the inſet and naturall beautie in a Woman, utterly abhorring and defying all farding, painting, and counterfeit caſt colours, which of ſome damnable and miſproud people be dayly uſed, ſuch as by all means poſsible ſeek and ſearch more the abominable and diveliſh painting and gariſh ſetting forth of their mortall carkaſes (the better thereby to commend it unto the eyes of fooliſh and fond men) then by honeſt, ſober, debonair, and gentle manners, ſo to demean their life, that they may thereby rather obtain the love, amitie, and hearty perpetuall favour, firſt of God, and then of all honeſt, diſcreet, and godly wiſe men.

Againſt painting of womens faces.

Thus now to be ſhort, I have in as compendious manner as the matter would ſuffer, ſet before your eyes the chief and principall Contents comprehended in this little volume. And now remaineth there nothing elſe but onely to require the benevolent favour and good acceptation of this my labour and pains, ſpent in the compiling of theſe foreſaid matters, praying, that as it hath been to me painfull in the compoſing thereof, ſo it may be both pleaſant and fruitfull to all Women, (for whoſe ſake and onely reſpect it was ſet forth) in the reading thereof. Howbeit, I am not ignorant, nor unſure,

The benevolencie of the Reader required.

unſure, that many there are, before whoſe ſight this Book ſhall find ſmall grace, and leſſe favour. So hard a thing it is to write or indite any matter whatſoever it be that ſhould be able to ſuſtain and abide the variable judgement, and to obtain or win the conſtant love and allowance of every man, eſpecially if it contain in it any novelrie or unwont ſtrangeneſſe. Therefore the ancient Poets in times paſſed, when that they enterpriſed any new or ſtrange works, were wont in the front of the fame, with great proteſtation, to invocate and call upon all the gods and goddeſſes by name, requiring them favourably to aſpire, aid, and proſper their attempted purpoſe, to the end that by their obtained favour, it might be the more acceptable and gracious to all ſuch as ſhould it behold and reade. Whoſe example right neceſſary and needfull it were that I ſhould here devoutly enſue and follow, ſo that I could firſt believe that by ſuch manner of invocation, might be allured and won the benevolencie and willing favour of all ſuch in whoſe hands this preſent Book ſhould happen to fall. But truely I do ſuppoſe, that although I ſhould call down all the nine noble Muſes out of the famous mount of *Hellicon*, or pray to be aſſiſtant the three loving Graces, or great *Apollo*, God, Maſter, and chief inventor of the nature of all Herbs and other Medicines, or *Æſculapius*, chief Patrone and Preſident in the worthy Science of Phyſick, or wittie *Mercurie* with his dulce and ſugered Eloquence, with ſweet *Suada*, goddeſſe of all perſwaſion, with all other the gods and goddeſſes what ever they be, in whom ingenious Poets doe fain to be a majeſtie, might, and power, to encline the hearts of men for to delight and take pleaſure in any ſuch thing which firſt ſhalbe by their Godhead allowed and favoured:

Hard to pleaſe many judgements.

The manner of Poets in times paſt.

The difficultie to concile the good will of perverſe people.

favoured: though (I ſay) all theſe ſhould firmly conſpire in one together, and bend them utterly to the moſt of their high puiſſance, to ſacre, hallow, yea, and with their holy Poeticall ſpirit to breath over this Book, yet ſhould there be found people of ſo ingrate, ſtrange, perverſe, and wayward wits, that would (without all good reaſon) blame and improve the ſame, unneath, yet ſeen, and much leſſe read. For who be they that give ſo precipitate and heady judgements in all manner of matters, as ſuch (for the more part) the which therein ſhall have leaſt cognizance or knowledge, and take leaſt pain in reading or ſearching the verity of that thing, againſt the which they be moſt ſtout, doughtie, and bold pronouncers.

The light judgements of many men.

And this doe I not ſay onely of them, that peradventure ſhall here and there in the proceſſe of this Book find any particular matters to reprove and carp, ſometimes worthily, and ſometimes otherwiſe: but alſo yea, and that much more, of them which generally without all exception, ſhall condemn and utterly reprove all the whole matter: ſome alledging that it is ſhame, and other ſome, that it it not meet nor fitting ſuch matters to be treated of ſo plainly in our Mother and vulgar language, to the diſhonour (as they ſay) of Womanhood, and the deriſion of their wont ſecrets, by the detection and diſcovering whereof, men it reading or hearing, ſhalbe moved thereby the more to abhor and loath the company of Women, and further in their communications to jeſt and bourd of Womens privities, not wont to be known of them: with divers other ſuch like cavillations and reaſons. So that their opinion is, that it were more expedient and better to ſuppreſſe and utterly to condemn unto darkneſſe for ever this Book,

Of them that utterly doe condemn this Book.

Book, then to ſend it forth into light. Loe, ſuch is the light judgement of them, the which in every thing, whereof may enſue both good and evil, have alwayes their eyes walking and firmly affixed and directed upon the evil, picking and choſing out the worſt of every matter, omitting and leaving to ſpeak of the beſt, as the thing which were nothing to their purpoſe. If every thing in this world ſhould be wayed and paſſed upon after this ſort, then ſhould we be fain to condemn and baniſh thoſe things far from us, which are at this time accounted and taken for the moſt neceſſarie, worthie, and of greateſt price or eſtimation. Anſwer to certain cavillations.

To be ſhort, there is nothing under Heaven ſo good, but that it may be perverted and turned to an evil uſe, by them that be evil and naught themſelves, and doe abuſe it: nor is there any thing ſo abſolute and perfect, but by the occaſion of the abuſe thereof at one time or other, may and doth enſue great danger and dammage to mankind. Nothing ſo good but it may be abuſed.

Fire and water be two right neceſſarie Elements to the uſe of man, without the which we could not live: yet by the means of them many a miſerable deed hath been done and perpetrated. By fire hath been conſumed and devoured whole Cities and Countries. By water ſwallowed and drowned infinite men, ſhips, yea and whole regions. Fire and Water abuſed.

Again, meat and drink to the moderate uſers thereof doth miniſter and maintain life; and contrarie to the unmeaſurable and unſaciat gormands and gluttons, it hath full many thouſand times brought ſurfets, ſickneſſe, and at the laſt death. By weapons, Realms and Cities be defended from the injurie and violencie of their fierce enemies, the true wayfaring man from the Meat and drink abuſed. Weapons abuſed.

Weapons abuſed.

assault of the thief: Yea, and many times clean contrary by Weapons, Realms and Cities be ſubverted and utterly deſtroyed, the true mans throat by the thief cut.

The Bible abuſed.

The moſt holy and ſacred Bible teacheth nothing but holineſſe and vertuous living, Charitie to God and our Neighbour, reformation of our wicked living, and briefly, the high way to God.

The bleſſed Sacrament may be abuſed.

The bleſſed Sacrament of the Body and blood of Chriſt Jeſus was inſtituted and ordained by our Saviour himſelf, for a principal, earneſt, lively, and moſt preſent conſolation and comfort of mans Conſcience: yet both holy Scripture, and alſo theforeſaid holy Sacrament, have been, be, and will be, the confuſion, and condemnation of a great number of the abuſers, and indign or unworthie receivers of them both. Should men, for the avoyding of all theſe aforeſaid inconveniences, and for the reaſons aboveſaid, condemn and baniſh fire and water, forſake their meat and drink, ſuppreſſe and forbid all manner of weapons, aboliſh and ſet aſide the holy Scripture, deny or unregard the bleſſed Sacrament? No, it were but madneſſe once to think it. Therefore I ſay, the judgement of that eye can never be equal and indifferent, which hath more reſpect and regard alwayes to the diſpleaſures and hurts poſſible to happen (onely through the miſuſe of a thing) then to the emoluments and profits daily and commonly like to enſue to the welbuſers of the ſame: That, that of it ſelf is good, is never to be diſallowed for the ſake of them that do abuſe it. For as the Apoſtle alſo doth teſtifie, To them that be good themſelves, every thing turneth to good, what ever it be, is to them a ſufficient matter and occaſion therein to ſeek the glory of God, and the onely profit of their even Chriſtian.

Whoſe judgements can never be indifferent.

To the good every thing turneth to good.

And

And contrary, ſuch as be of ill diſpoſition, in every thing (be it never ſo good and ſalutarie) picketh out matter of maintenance to their lewdneſſe, turning matters of ſadneſſe and diſcretion, to fooliſh and peeviſh prating contention. The condition of ſuch as be ill.

Wherefore conſidering that there is nothing in this world ſo neceſſarie, nor ſo good, holy or vertuous, but that it may by wickedneſſe be abuſed, it ſhall be no great wonder, though this little Book alſo, made, written, and ſet forth for a good purpoſe, yet by light and lewd perſons be uſed contrarie to godlineſſe, honeſtie, or the intent of the Writer thereof. The abuſing of this Book (in my ſimple judgement) conſiſteth onely in theſe two points. The one is, leſt that ſome ill diſpoſed perſon ſhould wickedly abuſe ſuch medicines as be here declared for a good purpoſe to ſome devilliſh and lewd uſe: What I mean by the lewd uſe of them, they that have underſtanding, right ſoon will perceive. Wherein this Book may be abuſed.

The ſecond point is, leſt that this Book happening into any light Merchants hands, ſhould miniſter matter unto ſuch to deviſe of theſe things at unſet and unſeemly times, to the deriſion or aſhaming of ſuch women as ſhould be in preſence, &c. To theſe Reaſons can I make no better anſwer, then hath been alledged before. Notwithſtanding, yet I ſay, that I truſt, yea, and doe nor doubt but that this Book ſhalbe ſo diſcreetly divided abroad, that none of them ſhall fall in any ſuch perſons handling. The ſecond point. No light perſons ſhall have any of theſe Books.

Again, if any doe chance to them, I am ſure they will as ſoon reade this Prologue, as the reſt of this Book, the which thing when they ſhall doe, here ſhall they hear of me, that they be in their doings neither honeſt, good, nor godly, but ſpeaking unreverently,

Of fooliſh and lewd talkers.

contemptuouſly, and untimely of ſuch things, they do great injurie, diſhonour, and contumely to Nature: For he that declareth any thing in man or woman, privie or apart, talking and rehearſing it in reproach, deriſion, or confuſion of his even Chriſtian, cannot be excuſed of mortal and deadly ſinne, for ſo much as contumelioufly he aſhameth and confoundeth his even Chriſtian, wherewith he bringeth him out of his patience, moving him to ire and vengeance, in rehearſing of ſuch things, and after ſuch ſort, as he knoweth ſhould grieve and vex his mind. Wherefore for ſuch deeds, he ſhall not be accounted of the number of honeſt and ſage perſons, but of the light and lewd.

Some would that neither honeſt nor unhoneſt ſhould have this Book.

Yet another ſort is there, which would that neither honeſt nor unhoneſt men ſhould ſee this Book, for becauſe (as they ſay) be a man never ſo honeſt, yet by reading here of things to them before unknown, they ſhall conceive a certain lothſomneſſe and abhorring towards a woman.

To theſe I anſwer, that I know nothing in woman ſo privie nor ſo ſecret, that they ſhould need to care who know of it, neither is there any part in woman more to be abhorred, then in man. And if the knowledge of ſuch things which commonly be called the womans privities, ſhould diminiſh the heartie love and eſtimation of a woman in the mind of man, then by this reaſon, Phyſicians and Chirurgians wives ſhould greatly be abhorred and misbeloved of their Husbands: and I my ſelf likewiſe, which writeth this Book, ſhould marvellouſly above many other abhorre or loath women; but to be ſhort, there is no ſuch thing, neither any cauſe thereto why. Wherefore all ſuch ſlender reaſons ſet apart, let no woman be grieved who ſhall ſee or behold

No matter who readeth this Book.

this

this Book: for if the partie be lewd, unhappie, and knaviſh that ſhall reade it, here I am ſure he ſhall learn neither lewdneſſe, unhappineſſe, nor knaverie. Howbeit, generally to all men in whoſe hands this Book ſhall chance to come, I counſel and exhort, that they take not upon them to talk of any things herein contained, but onely where it may edifie, and be aſſuredly well accepted. For women lightly will not gladly hear of ſuch matters by any man, unleſſe it be a Phyſician, of whom they require councel, or of their diſcreet Husbands. It ſhalbe no diſpleaſure to any honeſt and loving woman, that her Husband ſhould reade ſuch things: for many men there be of ſo gentle and loving nature towards their wives, that they will be more diligent and careful to reade or ſeek out any thing that ſhould doe their wives good, being in that caſe, then the women themſelves. Briefly, I require all Readers hereof, to interpret and conſtrue every thing herein contained according to the beſt, and to uſe every thing herein treated of, to the purpoſe wherefore it was written. For truely as for my part, conſidering the manifold, daily, and imminent dangers and perils, the which all manner of women, of what eſtate or degree ſoever they be, in their labours doe ſuſtain and abide, yea many times with peril of their life (of the which there be too many examples, needleſſe here to be rehearſed) I thought it ſhould be a very charitable and laudable deed, and right thankfully to be accepted of all honourable and other honeſt Matrons, if by my pains this little Treatiſe were made to ſpeak Engliſh, as it hath been long ſince taught to ſpeak Dutch, French, Spaniſh, and divers other languages. In the which Countries there be few women that can reade, but they will

The exhortation to all readers.

The conſideration why this Book was ſet forth.

This Book ſet forth in many other Languages.

will have one of theſe Books alwayes in readineſſe, where alſo this and other ſuch Books be as commonly ſold at every Stationers ſhop, as any other Book. The ſame commoditie then and profit which they in their regions doe obtain by injoying of this little Book in their maternal language, may alſo enſue unto all women in this noble Realm of England, it being likewiſe ſet forth in our Engliſh ſpeech, ſo that to them which diligently will advert and give heed to the inſtructions of this little Book, it may ſupply the room and place of a good Midwife, and advice them many times of ſundry cauſes, chances, and remedies, wherein peradventure right wiſe women and good Midwives ſhall be full ignorant.

How Ladies and Gentlewomen have uſed this Book.

And truely (as I have been credibly informed by divers perſons worthie to be believed) there be ſince the firſt ſetting forth of this Book, right many honourable Ladies, and other worſhipful Gentlewomen, which have not diſdained the ofter by occaſion of this Book, to frequent and haunt women in their labours, carrying with them this Book in their hands, and cauſing ſuch part of it as doth chiefly concern the ſame purpoſe, to be read before the Midwife, and the reſt of the women then being preſent, whereby oft times, they all have been put in remembrance of that, wherewith the labouring woman hath been greatly comforted, and alleviated of her throngs and travel: Whoſe laudable example and doings, would God that many proud Midwives would enſue and follow: among the which as there be many right expert, diligent, wiſe, circumſpect, and tender, about ſuch buſineſſe as appertaineth to their Office: So be there again many more full undiſcreet, unreaſonable, churliſh and far to ſeek in ſuch things

Of midwives.

things the which ſhould chiefly help and ſuccour the women in their moſt painfull labour and throngs, through whoſe rudeneſſe and raſhneſſe onely, I doubt not but that a great number of women in their labour ſpeed worſe then needed otherwiſe.

But here now let not the good Midwives be offended with that, that is ſpoken of the bad. For verily there is no Science, but that it hath his Apes, Owles, Bears, and Aſſes, which as above all other have moſt need of information and teaching, ſo moſt commonly again, more then any other, will they kick and wince againſt ſuch as would them reform or reduce to any better way then they have been accuſtomed to in times paſt. In every Science there be of all ſorts.

And this doe I ſay, becauſe that at the firſt comming abroad of this preſent Book, many of this ſort of Midwives, moved either of envie, or elſe of malice, or both, diligented and endeavoured them very earneſtly, by all wayes poſſible, to find the means to ſuppreſſe and abrogate the ſame, making all of their acquaintance (whom they thought to have any knowledge thereof) to believe that it was nothing worth, and that it ſhould be a ſlander to women, forſomuch as therein was deſcried and ſet forth the ſecrets and privities of women, and that every boy and knave had of theſe Bookes, reading them as openly as the tails of Robin Hood, &c. The which ſayings, as they were falſe, untrue, and malitious allegations onely of evill hearted perſons, to whom it was great grief, that any by reading thereof ſhould ſee or underſtand more then they had knowledge of before. Some midwives would have had this Book forbidden. The falſe ſurmiſes of the malevolent.

So is it very ſooth and true, that right divers of the better and more ſober ſort were thereof full fain and glad, and very deſirous to have of them, and gave faithfull The good Midwives were glad of this Book.

full counsel also unto Women of their familiar knowledge, to hear the Book read by some other, or else (such as could) to reade it themselves. Whose honest and vertuous industrie in that behalf, as it doth merit and deserve the laude and praise of all them that be laudable themselves: even so is the filthie and vile ingratitude and despiteful envie of the malevolent, to be detested and utterly abhorred of all people: Whose malignant wits, if they might prevail of their purpose, would slay the good courages of all honest interprisers, in those matters, and all other. And thus I conclude and make an end of this rude Prologue, requiring the gentle Readers thereof, that if they find any thing therein interpretable to divers senses, to accept onely that which may make to the best, according to my meaning.

Envie and unthankfulness to be abhorred.

The

The first Chapter, in which is briefly declared the Contents of the first BOOK.

ALthough that many things treated of in this first Book, shall seem unto some not very necessarie to the understanding of the second Book, yet then contrarie do I ensure and certifie (as I have sufficiently said in the Prologue) that the ignorant in the first, shalbe full blind in the second, to the which the first is as a key opening and clearing the matters to be treated of in the second. The utilitie of the first Book.

In this first Book then shall be declared the form, manner, and situation of the inward parts of a Woman, such as are in them by Nature dedicate and affigned to the propagation, conception, and bearing of mankind. In whom truly is the receptacle, and as ye would say, the camp or field of mankind to be engendred therein. And although that man be as principal mover, and cause of the Generation: yet (no displeasure to men) the woman doth confer and contribute much more, what to the increasment of the child in her womb, and what to the nourishment thereof after the birth, then doth the man. And doubtlesse, if a man would demand of whom the child oweth most his Generation? Ye may worthily make answer, that to the mother, whether ye regard the pains in bearing, or else the conference of most matter in begetting. The Contents of this Book. The Woman conferreth more to Generation then Man.

Many things falsly written in times past.

Furthermore, in this Book ye shall reade certain things which in times passed have been corruptly, negligently, yea and very falsly written of, and of the which both men, yea and women themselves have conceived very erroneous and misopinions, as ye shall further perceive in the process.

Now therefore that we come to the declaration of the Organs generative in woman, it shall be necessarie to the better understanding thereof, first to shew the description of certain things, without whose knowledge this Treatise would be many times the more obscure & dark.

CHAP. II.

In how many coats the bodie is lapped or involved.

The principall coats of the body.

THe body of man or woman is involved or compassed universally with three principall coats.

Of the which the first and uttermost is called the skin, in Latine *Cutis*, with whom generally every part of the body is clad and inclosed, the which yet in some part is more soft, delicate, and thin, then in some other, and in some one person more stowre and stiffe, then in some other again, for causes needlesse here to be rehearsed.

The superficiall skin.

And ye shall note, that upon the outward face and superficie of this skin, there is yet another thinner skin, in Latin commonly named *Cuticula*, and of some *Efflorescentia cutis*. This thin skin is it the which ye see rise like a bladder when any part of the body is blistered with fire or hot water, so that between this thin skin, and

and the very skin, is contained the water which reſorteth to the place by the violence of the fire or heat, the which thin skin alſo we uſe to prick to let the water iſſue forth: alſo the ſame that skalleth or pilleth off the hands or other parts of the body, being ſcabbed and begining to drie. Item, the skin that the Adders do caſt in the ſummer time, is the foreſaid thin ſuperficial skin, and not the very ſubſtantial skin of the body indeed. For the very skin never pilleth nor falleth off, but by great violence, as by flaying, like as beaſts be flain at the butchers, and as they flay conies. And again, the thin and ſuperficial skin, ſcale it or fall it off never ſo often, yet in the place of it is reingendred new, as good alwayes as the former. But if the ſecond and very skin be periſhed, by cutting or apoſtumation, or by other caſualtie, it will never be reſtored to his old perfection again, but ſhall ſhew alwayes in the place where it is (as it were) a ſeam, ſcar or mark, ſmooth and harder then the other skin, and without natural powers.

The very skin skalleth not off.

The very skin periſhed is never reſtored.

The ſecond inveſtiture or clothing of the body, is named the fleſhie skin, in Latin *Membrana carnoſa*, ſo called, for becauſe that it containeth and is compaſſed of fleſhineſſe, more then any other kell or skin in all the body, and is as it were the lining to the foreſaid *Cutis*, that is the very skin immediately above him, the very skin and it being both baſted together, by a great number of ſmall fybres or cords interlacing theſe two skins, ſo that with great Vain unneth may they be ſeparated the one from the other. And further, between theſe two skins run a great number of Veins, Arteries, and Sinews, in every part of the body, ſo that the great Veins which appear ſo manifeſtly to your ſight in the arms, Temples, hands, legs, feet, and other places, run between the pro-

The ſecond coat.

The fleſhy skin.

per skin and the fleshie skin, this being to them as a bed, and that as a coverlet.

The third coat is the fat.

The third coat of the body, is the fat, in Latin *Adeps*, the which doth so generally in every part of the body involve and wrap the same, as the other two coats: but yet the man or woman being in any reasonable liking, it is found in every part (except few) as the forehead, the temples, the backs of the hand and feet, with certain other places needless here to be recited, and doth intercur and run between the two foresaid skins, receiving and imbracing in it self the small basting fibres, the Veins, Arteries, and Sinews, which (as I said before) be derived from the one skin to the other: And the greater foyson of fat that there is between the two skins, the less be the veins intercurring between them conspicuous or sensible to the eye (the abundance of fat drowning and covering the greatness of them) the which also in the self same place of a leaner or sparer person shall be seen very great, and as it were swoln veins, in comparison of the latter. Item, understand ye that in some part of the body, naturally fatness doth abound much more then in other some, as in the belly lightly the fat is two fingers thick and more: and in women that be meanly fat, in the thighs and buttocks this fat is of three, yea foure fingers thickness, which (as I said above) alwaies hath this place between the foresaid two skins. Now immediatly under the fleshy skin be contained the muskles of the body, so that the inner face or superficie of the fleshy skin, wherewith it toucheth the muskles, is alwaies bedewed with a certain slimie moisture, by which means the foresaid muskles, moving and stirring under the fleshy skin, be the freer, and have the less impediment or let in their motion, and very easie it is to separate this skin from the muskles.

Store of fat letteth the shew of the veins.

Fat in some part more then some.

What is contained next under the fleshie skin.

CHAP.

CHAP. III.

Here is declared what the Muskles be.

THe Muskles of mans body, be called the moving cords and fleshie strings, whereby any member of the body is moved to and fro, upward or downward, or turned round. As for example: If ye close, or otherwise do move either of your hands, and in closing or moving it, with the other hand do feel the wrist of that hand, ye shall sensibly perceive (as it were) certain cords moving under the skin, the which be called Muskles, in Latin *Musculi*. To discuss curiously the nature or occasion of the name of Muskles, is not for this place. Here it is sufficient to understand what is meant by the name. Yet note ye well, that whersoever there is great store of Muskles, and chiefly in the middle part of them, there is also great plenty of flesh, interlarding and intermingling it self with the Muskles, and as it were combinding, colligating, or knitting together the Muskles; not so yet, but that nevertheless they have their free motion.

What is meant by the name of Muskles.

The Muskles entermingled with flesh.

All other places of the body left apart and unmentioned of, here will I onely declare a little of the Muskles of the belly, forasmuch as their operation is sometimes conferent and appertaining to the matters that we intend of.

Over the amplitude of the belly, next under the fleshie kell or skin, be four muskles, each situate and set under other, of the which, the uppermost immediately touching the fleshie skin, be called Byaswise descending muskles, in Latin *Musculi obliqui descendentes*. Of these muskles there be two, in each side of the belly one; so that these two Biaswise descending muskles meet together in

The Muskles of the belly.

in the middle region of the belly, and be extended or ſpread over all the amplitude of the belly, ſhaping thereto as it were another coat.

The ſecond Muskles be named the Biaſwiſe aſcending muskles, in Latin, *Muſculi obliqui aſcendentes*, whoſe being is immediately next under the inward face of the firſt muskles. Of theſe alſo, as of the firſt, in each ſide or coaſt of the belly there is one.

The right muskles.

The third ſort of the belly Muskles, as they be ſituate in order, the one under the other, be called the right Muskles, in Latin, *Muſculi recti*, which be double as the other two before.

The overthwart muſkles.

The fourth be nominated the overthwart muskles, in Latin, *Muſculi tranſverſi*, becauſe they tranſverſe or overthwart the belly. In each ſide likewiſe of whom, there is one of theſe Muskles, which in the middle line of the belly encounter each other, as I have ſaid of the above named three muskles, ſo that the Biaſwiſe aſcending, and the Biaſwiſe deſcending, with the overthwart muskles, doe each of them cover and compaſſe all the whole breadth of the belly, but ſo doe not the right muskles, for the breadth of them is but ſmal in comparison of the other. All theſe foure muskles be to the intrails and bowels within the belly, as foure ſeverall coats, by the vertue and help of whom, together with the aid of the midrife, all expulſion both upward and downward in the guts, in the ſtomack, in the Matrix of the woman in the time of labour, and alſo in the bladder in the time of making water is wrought, and yet beſides this utilitie, they clothe (as I have ſaid) defend, fortifie, and ſtrengthen the inward parts of the belly.

The uſe of the foure belly muskles.

CHAP.

CHAP. IV.

of the Kell called Peritoneum.

VNder the laſt Muskle of the belly, called the overthwart Muskle, immediately ſucceedeth a certain thin rime, kell, or skinn, named in Latin, *Peritoneum*, which compaſſeth round the amplitude and largeour of the belly, taking his original at the binders of the Loin bones, and from thence dilating and ſpreading it ſelf abroad, underlineth the overthwart muskles, the midriff, and part of the ſhort ribs. To be ſhort, this rime underlineth all the whole cavitie, hollowneſſe, or amplitude of the belly, from the midriff to the flanks or ſhare, immediatly containing and involving in it ſelf all the whole Contents of the belly, even as the skin next under the ſhell of an egg invironeth and compaſſeth immediately all the contained meat of an egg. And as for *Peritoneum*, it doth not onely involve all the entrails of the belly in his compas, but alſo yieldeth unto each intrail a coat and web of the cloath of his own body, by the which his liverie, they be the more arctly and ſtraightly affixed or faſtned unto himſelf, and further, in themſelves the ſtronger within the cavitie of the belly: and under this *Peritoneum*, be contained theſe bowels following.

The *Peritonium* and his office.

The uſe and profit of the *Peritoneum*.

Firſt the ſtomack, which is the firſt receptacle and receiver of the food or meat chawed and maſhed before in the mouth, from thence deſcending over the windpipe down along the ſtomack gutt, and ſo conſequently into the Stomack, then the Kell, in Latine *Omentum*, the Liver, the Splene, or Melt, the bladder, and the matrix, then yet the guts under the guts, the kidnies, the maſter Vein, and the maſter Arterie.

Bowels contained under the *Peritonæum*.

But

But here we ſhall begin firſt to treat of the Matrix as the part which maketh chiefly to our purpoſe.

CHAP. V.

The declaration of the names and nature of the Matrix.

Divers names of the matrix.

HEre ye ſhall underſtand, that theſe three words, the Matrix, the Mother, and Womb, doe ſignifie but one thing, that is to ſay, The place wherein the ſeed of Man is conceived, fetified, conſerved, nouriſhed, and augmented, unto the time of deliverance, in Latine named *Uterus & Matrix*. The neck of this womb, otherwiſe called the womans privitie, we will call the womb paſſage, or the privie paſſage in Latin, *Cervix uteri, & pudendum muliebre*. The extream end, or the firſt entrance of this privie or womb paſſage, ye ſhall name the paſſage port, for becauſe that it is the port, gate, or entrance of that paſſage, or way into the Womb or Matrix, in Latine, *Vulva*. i. *vulva*

The neck of the matrix.

The womb paſſage then, or the neck of the womb, taketh his beginning at the paſſage port, and from thence flieth and mounteth right upward under the ſharebone, like a great conduit, varying in length and breadth according to the age of the woman.

To make eſpecial mention of the length of this womb paſſage were but folly, for the diverſities thereof: Notwithſtanding, in women it is eſteemed of the length of 10. 11, 12, or 13. fingers bredth, ſome more, ſome leſſe. And this we may ſay, that Nature hath ſo provided, that it is of ſufficient length to receive the privie

privie part of man in the Generation, directing the same towards the Womb Port, thorow the which the seed is naturally sent from the man into the Wnmb or Mother, thereto helping an attractive power, which is inset and given to the womb, to attract and draw towards it self the seed parted from the Man (so that there be no other let.)

CHAP. VI.

Of the Womb and his parts.

AT the head or upper end of this Womb passage, is situate the Womb it self, which in Women (being not with Child) is very little, contract and drawn together, so that the amplitude or largeness thereof, passeth not the amplitude and largeness of the privie passage, the which thing to some may seem uncredible, yet by Anatomie ye may see it to be true. And for all this contraction, or drawing so near together of the Matrix, the outside of it is very smooth, moist, glistering, and reddish, as it were a little red, tempered with a great deal of white: the inside also of the Matrix is smooth; yea, and though that the Matrix, as we have said, be full of rivels and wrinckles, by the reason that it is so contract from a great amplitude or largeness (as may be seen in the Womb or Matrix of women with child) to this little compass, yet may a body scarce perceive in this inner side any wrinckle (albeit that there be infinite) they be so finely and near drawn together.

The Womb or Matrix in woman not with child contracted.

This contraction of the Matrix, no doubt, was made by nature, for these causes, partly that at such time that

The cause of the contraction of the matrix.

the Woman is not with child, it ſhould occupie the leſs room in the belly, but chiefly, that in time of Conception of the ſeed, the little bulk or quantitie of the ſaid ſeed, at his firſt conceiving into the womans Mother, may be touched round about every where of the Mother, and as ye would ſay, amplexed or imbraced, and contained (as the nut-ſhel containeth immediately the nut) of the inner walls or face of the Matrix: and as the ſeed is vivified, ſhaped and doth increaſe, ſo doth the amplitude of the Matrix inlarge and wax bigger: ſo that at the laſt when the Infant cometh to his full growth, or when the woman is great with child, then this coat or kell of the Matrix is as thin as a bladder, where that in time of his contraction, or when the Woman is not with child, the coat or wall of the Matrix is as good as half an inch thick.

How the Matrix varieth the thickneſſe and thinneſſe of his coat.

The ſound of the Matrix.

Now ye ſhall underſtand, that the ſound or bottome of the Matrix is not perfectly round boulwiſe, but rather like the form of a mans heart, as it is painted, ſaving that the partition or clift in the Matrix be between both corners, the right and the left is not ſo profoundly dented inwards as the clift in the heart: For in the inward vault, cavitie or hollowneſs of the Matrix, there is a certain ſeam, which beginning in the middle of the forepart of the Matrix at the Womb Port, doth paſſe forth by that foreſide, and ſo by the bottom to the hinder ſide of the Matrix, and from thence along down to the Womb Port on the backſide, as ye may more evidently ſee in the figure hereof. This ſeam then is as it were a little ſeparition, mark, or limit, dividing the Womb in two equall parts or ſides, the right and the left: Notwithſtanding, in the Matrix there is but one vault, cavitie, hollowneſs, or amplitude, the foreſaid ſeam being but

A certain ſeam dividing the matrix as it were in two parts.

In the matrix but one hollowneſſe.

as

as it were a note, signe, or scarse sensible mark, running along the sides and bottom of the womb. But this seam or line, where it passeth the womb is more crass, thick, and fleshie, propending, holding, hanging or looking downward into the vault or amplitude of the womb, the which line in the sides is nothing so manifest, nor sensible to be perceived. Thus ye may see that the middle part of the bottom of the Matrix, is not so high as the two corners or angles on both sides be. Other distinctions or separations in the Matrix is there none, albeit that in times past, divers Clarks have written, and many other have believed, that there should be seven cells, or seven distinct places in the Matrix, in three of the which on the right side should onely Men-children be conceived, and in the other three on the left side Women-children: and if it chanced that the seed were conceived in the seventh cell, which was the middlemost, then that should become a Monster, half a Man, and half a Woman: The which all is but lies, dreams, and fond fantasies. For the Womans Matrix, as I have said, is even as a strong bladder, having in it but one universal hollowness, and the Child when it lieth in it, lieth ever on the one side more then on the other, the head being towards one of the corners or angles, and not upright toward the middle bridge.

Certain erroneous opinions of seven cells in the Womb.

The matrix hath but one hollowness.

CHAP. VII.

Of the Mother Port.

THe entrance of the Matrix or Womb, is named the Womb-port, or Mother-port, the which in substance and fashion much doth resemble the form of an Hauks bell, or other little morris bels,

Of the Mother-port, the situation thereof.

ſaving that it is much bigger, having a clift overthwart the body thereof, as you may more plainly perceive by the figure hereof. And this Port of the Matrix is of ſubſtance more thick and craſſe then the reſt of the ſame, and as it were a kernel, round, and clift in the middeſt. This Womb-port alſo is faſtned and affixed to the upper end of the Womb-paſſage, as all the reſt of the Womb is.

Howbeit, the middle part of the Womb-port, or the ſnow thereof, where it boſſeth downward, doth touch no ſide nor part of the Womb-paſſage, but onely holdeth pendant wiſe, or looketh downward: and whereas at ſuch time that the Man companieth with the Woman, the privie paſſage is dilated and opened to the quantitie of Mans privie part; yet notwithſtanding, the mouth of the clift of the Womb-port is not moved thereby nor dilated: except it be at ſuch time that the Matrix being apt and diſpoſed thereto, and other conditions requiſite, this Womb-port doth naturally open it ſelf, attracting, drawing, and ſucking into the Womb the ſeed by a vehement and natural deſire. Notwithſtanding, when the ſeed is conceived in at this Womb-port, it doth not alwayes remain there, but many times iſſueth out again, for ſome indiſpoſition found either in the place, or in the ſeed it ſelf. Albeit if the ſeed be retained ſtill in the Matrix, then doth the Womb-port cloſe it ſelf ſo faſt and ſo firmly, that the point of a needle cannot enter in thereat without violence, and ſo doth remain until the time of deliverance: at what time again it dilateth and openeth it ſelf in ſuch amplitude and largeneſs, that it is wonderful to ſpeak of.

The Womb well diſpoſed naturally attracteth the ſeed.

The cloſeneſs of the Matrix after the ſeed conceived.

CHAP.

CHAP. VIII.

Of the vessels of Seed, called the Stones, with other thereto appertaining.

OF each side of the Matrix lieth a Stone, which both be called the Womens-stones, wherein is ingendred the seed and sparm that cometh from the Woman, not so strong, firm, and mightie in operation as the seed of Man, but rather weak, fluid, cold and moist, and of no great firmitie: howbeit, as convenient and proper for the purpose for the which it was ordained, as the seed of Man for his purpose. These stones be nothing so big as the stones of Man, but less flatter, much fashioned after the shape of a great and broad Almond. The substance and body of these stones, is not made massie, or compact and soft, as mens stones be, but as it were many litle kernels set together, between the which is much hollowness, and therein contained a certain thin watery substance. This substance of the stones is involved and wrapped with a coat or thin skin, very firmly annexed to the foresaid substance, which also doth receive into himself the seed-bringers. Ye may name the same coat in Latine, *Supergeminalis*.

CHAP. IX.

Of the Seed-bringers.

THe Seed-bringers, called in Latin *Vasa semen adferentia*, be two Veins, and two Arteries, which come to these two stones, to each one Vein, and one Arterie, and take their beginning on this wise. Of the seed bringers.

Under.

The original of the great vein.

Under the guts (as ye may ſee in the figures hereof) be ſituate the great maſter Vein, in Latin *Cava Vena*, and the great Arterie, *Arteria magna*. The maſter Vein hath his original of the Liver, from whence it deſcendeth downward along the Loyns, until it attain unto the beginning of *Os ſacrum*, where the Arterie (as the worthier) beginneth to mount upon the maſter Vein, and in this place they both divide themſelves in two parts fork-wiſe, the right part of the fork proceeding into the right thigh and leg, the left into the left leg, the Vein evermore aſſociat with the Arterie, the which hath his beginning of the heart, from whence he is deſcended through the midriffe to this place, diſtributing to all places whereby he paſſeth Arteries.

The office of the Veins.

The office of the great Vein is, to conduct and carry from the Liver (which is the blood-ſhop, where the blood is ingendred) to all parts of the body blood, therewith to nouriſh them. For to the great Vein where they paſſe, there cometh innumerable ſmall Veins on every ſide, even as to the great Rivers many ſmall ſtreams on every ſide do reſort.

The office of the Arteries.

The office of the Arteries is, to ſpread abroad in the body the vital and lively ſpirit, ingendred in the boſome of the heart, and to refreſh and temper the immoderate heat, which otherwiſe might be ingendred in the body, the which alſo ſleep we or wake we, doe continually move and beat, therefore the motion of them is called the Pulſe: and look after what manner the heart (which is the Well of theſe Arteries) doth move or ſtir it ſelf, and even ſo do they.

The heart and Arteries have two contrary motions.

The heart then, and the Arteries thorow him, have two contrary motions: the one is, in cloſing it ſelf, and the other, in dilating and opening of it ſelf, which ſort of

of movings, we call the beatings of the pulſes; when the Arteries do open themſelves, then they attract, draw, or ſuck in freſh aire, to temper the heat of the bodie withall, and alſo ſpiritual and thin pure blood. But when they cloſe themſelves, then doe they expel miſty fumes and hot breaths, or unnatural vapors, ſuch as of neceſſitie alwayes be ingendred in all parts of the body by the which bloud doth paſſe, for cauſes too long here to be alledged: neither is there any notable Vein unaſſociate of an Arterie.

Now on the right ſide and forepart of the great Vein proceedeth a branch, derived from that place along the Loyns downwards to the head of the right ſtone; from the right ſide likewiſe and foreface of the great Arterie, deſcendeth a branch thwarting over the great Vein down towards the right Loyns, where it meeting with the foreſaid Vein branch, before they implant themſelves in the head of the ſtone, become both as one body, here ſtraight inlarging themſelves little and little, ſteeplewiſe, not fully round, but flattiſh before and behind, with the broader end planting and in fixing themſelves into the head of the right ſtone. The meeting of the Vein and Arterie.

And at the upper and ſmaller end where this Vein branch and Arterie branch do firſt meet, they begin to intermingle, inbrade, and interlade each other in ſuch infinite wiſe, writhing and dividing themſelves in thouſands of little branches, as it were hairs of the head, the one imbracing, compaſſing, and overthwatting the other ſo confuſedly, that no wit can expreſs the right manner and order of their commixion. Call this part then in Engliſh, the braded body; in Latin, *Varicoſo formem plexum*: whoſe nether and broader end, as I have ſaid before, affixed and implanted in the upper head of the The braded body.

the right ſtone, ſendeth forth branches and armes into the body of the ſame ſtone, many-fold-wiſe diſperſed, ſpread, and commixt.

And alſo into the skin or cover of the ſtone, called before *Supergeminalis*, from the ſaid braded body, be there derived many ſmall branches, much like unto the little ſmall Veins which ye ſee reddiſh in a mans eye.

And look what deſcription and proceſs we have made of the right ſide ſeed-bringers to the right ſtone, even the ſame underſtand of the left ſide ſeed-bringers to the left ſtone, ſaving that the Vein-branch which cometh to the left ſtone, moſt commonly taketh his original of the nether ſide of the left kidney vein, and not immediately of the great Vein, as the other.

Veins derived to the bottom of the Matrix.

And ye ſhall underſtand again, that from the foreſaid Vein and Arterie of each ſide, at the place where their firſt Conjunction or meeting is, proceedeth a certain branch of the vein, aſſociate with the artery, which both paſſe forth together to the ſound or bottom of the Mother or Matrix of that ſide where they ſtand, there delating and ſpreading themſelves abroad in manifold ſmaller branches, to the nouriſhment of the body of the Matrix.

CHAP. X.

Of the office and uſe of the Seed-bringers.

The Seed procreate of the Vein-blood, and the Artificial blood.

THrough theſe Seed-bringers, blood out of the Veins, and lively ſpirit out of the arteries be derived, yea, or rather (to ſpeak more properly) attract or drawn into the ſtones, there by vertue and natural inſtinction of the place altered and changed, being firſt confuſed together, the blood

blood and the ſpirit, by mutual amplexations or inbracements of theſe two veſſels, the vein and the arterie being conjoyned and united in one very body, firſt beginning in the braded body, and then after in the whole body of the ſtone: So that through the manifold and infinite circulations of the attracted matter by the conduits or veins infinitely intricate and wreathed with a thouſand revolutions or turagains (and in all the little compaſſe of the body of the ſtones) the blood and ſpirit commixed together, getteth another nature and propertie both in colour and effect.

And here you ſhall underſtand, that moſt commonly alwayes when that Nature is diſpoſed to make a tranſmutation of any matter, that can ſhe not do, unleſs ſhe have a Mine, ſtop or work-houſe, wherein by continual circulation of the matter tranſmutable, ſhe may bring her purpoſe to paſs: even as metals and other minerals of the Earth, have their ſecret and inviſible veins, in which by dayly and long coagitation, moving, circulation, and hurling together, they be brought from one form to another, and made metals of that the which before was none. Note the engin and policy of Nature.

Of theſe ſort of Mines, there be four principal in the body of Man. Four mines in mans body.

The firſt, is the Mine of blood, which is the Liver, in whom the juice of meat, before of colour white, is tranſmuted into red, made apt and fit to nouriſh all parts of the body, attract and drawn out of the ſtomack and guts, through very ſmall and infinite little veins into the Liver.

The ſecond Mine is the heart, which of the blood attract and drawn from the great maſter-vein, proceeding out of the foreſaid Liver, into his parlers, doth in- The heart is the ſecond mine.

gender vehement and lively ſpirit, commixed with depured and greatly elaborated blood, within the cells of the heart, from thence ſent forth through the arteries, into all parts of the body, being in colour yellowiſh, thin and hot blood.

The brain the third Mine.

The third is the brain, of whom all the ſinewes take their original. In whom the wittie ſpirit, the ſpirits of moving, and the ſpirits of all ſenſibilitie be ingendred, and through the ſinewes ſent to all parts of the body. For all ſuch parts as move and feel, have that by reaſon of ſinewes derived unto thoſe places from the head.

The fourth Mine is the ſtones.

The fourth Mine is the ſtones, in whom by commixtion of all the other three foreſaid metals of the body, that is to ſay, vein blood, arterial blood, and lively ſpirits ingendred in the head, is ingendred and produced ſeed, which beſtowed in his due place, becometh like a perfection to the creature from whence it came, that is to ſay of mankind, man.

How the ſeed is received into the ſtones.

But ye ſhall underſtand, that the receiving of the ſeed into the ſtones, is not that there ſhould be any one onely cave, hollowneſs, cell, vault or parler in the body of the ſtone, wherein it might be received and retained, like as the hollowneſs of an eg, the meat being out of it, or of an haſel nut, the kernel out of it, but far otherwiſe: for the ſtones (chiefly in man more then in woman) be maſſie, not hard, but delicate and ſoft, as a ſoft kernel, full of ſmall and almoſt unſenſible white veins, revolving themſelves in and out a thouſand fold, and mani-fold-wiſe intricate together, within the which the ſeed is conveyed, carried, concocted or digeſted, and altered, by vertue of the white fleſh, which intercurreth and intermingleth it ſelf every where between the foreſaid vein, like as the earth doth intercur and intermingle

termingle it ſelf between and among the ſmall fibres, beards, or hairs of roots, the white coat alſo or walls of the ſaid veins, helping not a little to the tranſmutation of the colour from red to white. How the colour of the ſeed is tranſmuted.

For every thing that is liquid, as the ſeed is, receiveth alwayes a Nature of the Place, Mine or Conduit, by which it runneth and paſſeth, ſo that when the Conduit is very ſmall and narrow, and long withal, then the liquor that paſſeth through it, receiveth and ſavoureth ſo much the more of the nature and condition of that veſſel or conduit. As for an example: If there were a conduit or pipe made of lead, whoſe length were ten foot, and the inner compaſs, hollowneſs or cavitie of the ſame, but ſo much that an haire might paſs through it: then ſay I, that a gallon or quart of water paſſing and thrilling through that narrow conduit, ſhould ſavour much more of the nature and qualitie of lead, then through the hollowneſs of the aforeſaid conduit, being ſtill of the above named length, were ſo large that a bowl might enter and paſs through the ſame. For this reaſon, that when the water hath to paſs through ſo narrow paſſage, it maketh the longer journey, and yieldeth the ſmaller thred or ſtreen, and therefore is touched more immediatly and intirely of the inſides or inner walls of the conduit. And further, well ye know that a little quantitie is ſooner overcome and altered, then a great. As a ſpoonful of wine ſtanding all night in a pewter or braſen pot, ſhall ſavor much more of the pot then a pint of the ſame. Likewiſe, if a man would cool hot drink by pouring of it out of one pot or cup into another, ſooner and more perfectly ſhall the circumſtant cold aire alter and cool it, being poured out very ſoftly, making thereof a fine and ſmall ſtreen, then Liquid things ſavoureth of the Nature of the veſſels through which it runneth. A little quantitie ſooner overcome then a greater.

The pollicie of Nature.

if he did the ſame haſtily. And truely this engine and pollicy doth Nature uſe in every part where ſhe cauſeth any notable tranſmutation, making the matter tranſmutable to paſſe through long ſtraights, and narrow turagain lanes, the matter bowing, inclining, and apting it ſelf alwayes to the diſpoſition and nature of the veſſels through which it cooleth or runneth: So that the ſperm or ſeed of man or woman, being attracted by the foreſaid Seed-bringers into the ſtones, paſſeth by many narrow ſtraights, which being before vein-blood, and arterie-blood, by vertue of the places through which it had to paſs, becometh from red colour to white, and of much more perfection then it was before.

The tranſmutation of blood into ſperm.

For this tranſmutation of blood into ſperm, is not onely in colours, but alſo in properties and abſolute perfection.

What greater wonder or miracle is there, wherein we may knowledge and behold the Omnipotencie of God, then to conſider how that of the meat and drink which we daily do eat, by digeſtion firſt of the ſtomach, the fine juyce thereof is ſeparated from the droſs and groſſer part, and then after at the ſecond hand, the foreſaid juice paſſing through the guts, attract and drawn into the liver, through infinite ſmall veins, there tranſmuted into blood, from the liver ſent into the great maſter-vein, from the which the heart drawing part, tranſmuteth certain thereof into arterie blood.

How meat and drink is tranſmutated into blood.

Again, the ſtones drawing other part, maketh thereof, and of the arterie-blood, whirled, circulate, and coagitate together, ſperme: which ſperme beſtowed, and conceived where it ſhould be, becometh Mankind.

This

This foreſaid ſeed, as we have ſaid before, is nothing ſo firm, perfect, abſolute, and mightie in woman, as in man, and yet can you not call this any imperfection, or lack in woman: For the woman in her kind, and for the office and purpoſe wherefore ſhe was made, is even as abſolute and perfect as man in his kinde, neither is woman to be called (as ſome doe) unperfecter then man (for becauſe that man is more mightie and ſtrong, the woman weaker and more feeble.) For by this reaſon the Horſe, the Lion, the Elephant, the Camel, and many other beaſts ſhould be called more perfect then man, to the which man is not able to compare in natural might and ſtrength.

The ſeed in woman, not firm as in man.

But truely, comparing one man to another, ſuch as be gelded and want the genitories, be much feebler, weak, and effeminate, then other: in voice womanlike, in geſture and condition nice, in ſoftneſs of skin and plumpneſs of the body fatter and rounder, in ſtrength and force impotent, nothing manly nor bold, the which imbecillitie in them, may well be named imperfection. For imperfection is, when that any particular creature doth lack any propertie, inſtrument or qualitie which commonly by nature is in all other, or the more part of that kind, comparing it to other of the ſame kind, and not of another kind.

Who be unperfecter the one or the other.

Thus we have ſufficiently talked of the ſeed-bringers and ſtones, with their Offices. Now ſhall I declare what becometh of the ſeed, being thus ingendred, and whither it is conveyed.

CHAP.

CHAP. XI.

Of the way by the which the Seed is ſent from the ſtones to the angles and corners of the Matrix.

AT the lower end and foot or baſe of the braded body, where it is infixed and planted into the head of the ſtone, on the back ſide half of the ſtone there is the beginning of another veſſell, which may be called the Seed-carrier, in Latine, *Vas ſemen deferens*, whoſe body is white, and hardiſh, like an hard ſinew. And from that part where it taketh his beginning, it paſſeth downwards to the ſide of the ſtone, hooping and compaſſing along the ſide thereof (as ye may more expreſly perceive in the figure hereof) till it come to the lower end or baſe of the ſtone, from thence again reſtying or removing upward, creeping along the other ſide of the ſame ſtone, till it come and attain in manner to the middle region of the ſtone, on that ſide, all the way as it creepeth, firmly faſtned and affixed to the body of the ſtones, as the eye branches doe faſten themſelves to the walls, by which they creep.

Of the Seed-bringers.

The belly and inner ſide of the ſaid Seed-carrier, whereby it cleaveth to the outſide or face of the ſtone, being flattiſh, the back or other ſide thereof roundiſh and ſmooth, from the beginning and head of this veſſel to this latter end, in manner of equal corpulencie or bigneſs, but infinitely wreathed as an Adder or Eele when they ſlide faſt or haſtily, make of their long bodies many half hoops, half circles or wreaths near joyned together, howbeit, theſe wreaths be not ſo frequent and thick in the woman as in the man.

Therefore

Therefore this part of the Seed-carriers may be called the worm, in Latin *Corpus lumbricosum*, for because that it hath many convolutions, as worms lying together have. Of the part called the Worm.

And if ye be disposed to separate this forenamed worm from the face of the stone with a sharp knife, ye shall perceive no manner of hollowness or cavitie of vein or other conduit, but as it were ruggedness, by reason of separation from the partie to whom it was before so suredly annexed. And yet no doubt, there is verily in it cavitie and hollowness, by and through the which seed is carried into the angles of the Matrix.

Now then when this foresaid wormie body hath attained to the middle region (as it were) of the stone, it beginneth to depart from the body of the stone, and is no more (as it was before) thick wreathed, but plain, smooth and round, like a round sinew, with an unsensible hollowness, departing from the stone along the inside of the belly, overthwarting the guts, to the angle or corner of the Matrix, on the right side thereof (if it proceed from the right stone) and on the left side (if it come from the left stone) and that not straight or forthright, but somewhat bowing and crooking it self in two or three crooks by the way.

These Seed-carriers receiveth the Seed conficted, concocted and digested in the stones and foresaid Seed-bringers, conveying and directing the same from the stones to the inside of the corners of the Matrix, so that they which do open dead women, shall alwaies perceive in the hollowness of the Matrix, these two angles or corners specially bedewed or imbrued with a white slimy and thin clear matter, which no doubt is the womans seed: and in women, having great and fervent desire

desire to any man, this seed doth issue from this foresaid place down along to the Womans privie passage, moistning all that part as it were with a dew. *Aristotle*, and other more, do suppose that this seed in woman, serveth for no other purpose, but onely to recite, move and stir the woman to pleasure.

But some peradventure would think that this were but a simple, and an idle or slender purpose, which if they did more nearly consider the matter, should perceive it to be a just, great, and necessarie cause.

The prick of Nature.

For it that the God of Nature had not instincted, and inset in the body of man and woman such a vehement and ardent appetite and lust, the one lawfully to company with the other, neither man nor woman, would never have been so attentive to the works of Generation and increasment of Posteritie, to the utter decay in short time of all Mankind.

For ye shall hear some women in time of their travel, moved through great pain and intollerable anguish, forswear and vow themselves never to company with a man again: yet after that the pangs passed, within short while, for intire love to their husbands, and singular natural delight between man and woman, they forget both the sorrow passed, and that, that is to come.

Such be the privie works of God, and such be the pricks of Nature, which never createth no speciall pleasure unaccompanied with some sorrow, neither is there for the most part any sorrow, but that it hath annexed some joy, or comfort, lesse or more, to alleviate, and lighten, the burthen and weight of displeasure.

No joy without some sorrow.

CHAP.

CHAP. XII.

Here is declared the ſituation of the bladder in Women.

NOw for the vicinitie and neighbour-hood that is between the privie paſſage and the bladder, here I will declare a little the nature of the bladder.

The bladder in woman is aſſituate and ſet upon the forepart of the Mother, whoſe neck is annexed, faſtned, and unite within the privie paſſage, upon the forepart thereof, as ye may ſee in the figure hereof, ſo that it is very hard to ſeparate the one from the other.

The Muskle of the bladder.

This neck of the bladder in women is much ſhorter then in men, the which neck is invironed and compaſſed with a Muskle, called the bladder Muskle, as it were with a broad and flat hoop-ring, firming and claſping the urine paſſage in ſuch wiſe, that no urine can iſſue out of the bladder, till ſuch time that this Muskle doe open it ſelf, and licence it thereto: Which thing cometh to paſſe, either when the bladder is overcharged with urine, or elſe that the urine, although it be but little in quantitie, yet have ſome cholericke qualitie with it, which for the ſharpneſs and eagerneſs of the qualitie, pricking and tickling the Muskle, cauſeth it to open it ſelf many times for little quantitie.

How the bladder muskle is forced to open it ſelf.

The deſcription of the bladder.

The body of the bladder is round, into the which a little above the neck thereof entereth the ſecond urine conduits, derived from each kidney one.

And here you muſt firſt underſtand, that on each ſide of the great maſter-vein, and likewiſe of the arterie, is ſituate a kidney, in Latin called *Ren*: and to every of them from the ſaid great vein and great arterie, is there derived a branch of the vein, and another of the arterie, by the which branches the kidneyes doe attract and draw blood unto them, the which ſo drawn, they doe (by their Native Office) ſeparate and divide from the watery part, ſending forth the water, (otherwiſe called urine) down to the bladder, through the urine veins or conduits.

Of the ſtone ingendred in the back.

In theſe kidneyes is there many times in a great number of people ingendred the gravel or ſtone, which is called the ſtone in the back, the which when it is broken either of it ſelf, or elſe by vertue of medicines, the gravel, rubbel or pieces thereof, deſcend from the reins or kidneyes into the bladder, by the forenamed urine conduits, and ſo from the bladder out at the yard, where, if the pieces be rockie or big, it cauſeth to the partie, in the avoyding of them, untollerable pains and torment. And note, that for the moſt part the right kidney evermore ſtandeth higher then the left.

The urine once entred into the bladder, cannot reverr.

Now again ye ſhall underſtand, that when the urine, piſſe or water, is once entred through the foreſaid urine conduits into the bladder, it cannot return upward again the way that it came (were the bladder never ſo full) for becauſe that whereas the ſaid urine conduits doe enter into the bladder, in the inner face of the bladder there be ſet before the mouth or gull of the conduits certain little skinnie flaps, which ſuffer any thing to enter in, but when it is once entred, theſe skinnie flaps, cloſe the paſſage, and defend that nothing can rebound, nor reflue back again, even as it is in a pair of bellows, which have

have ever a great hole on the one ſide thereof, to let into the bellows great ſtore of wind or aire at once, but when the bellowes is full of wind, if ye ſtop the noſe thereof with ſomewhat, there will none thereof return again out by that way, the flaps of leather croſſing and defending the paſſage: yea the more vehemently and the harder that ye preſs both ſides of the bellows together, the faſter and more ſtifly doth the flaps ſtop the way, and cleave to the boards of the bellows, the violence and force of the wind cloſing and ſtopping his own way, ſo that the bellows would ſooner break, then that the aire ſhould come out there. And even ſo it is in the bladder, ſaving that the ſaid skinnie flaps of the bladder, be more craftily, properly, and artificially wrought, then any man can deviſe.

When there is then any notable quantitie or qualitie of the urine gathered together in the bladder, the bladder muskle naturally doth open it ſelf, and letteth it forth, paſsing through the privie paſſage on the forepart thereof.

In this bladder alſo, as in the reins, is there in many people ingendred the ſtone, whereof commonly inſueth the Strangury, Diſury, with other diſeaſes. The ſtone ingendred in this place, if it be of any notable quantitie, is very hard, or rather unpoſſible to be diſſolved or cured without inciſion & cutting out. But women be not ſo prone nor apt to ingender the ſtone in the bladder as men be, becauſe the neck of their bladder is ſhorter and larger, howbeit notwithſtanding divers of them be herewith grievouſly incumbred. The ſtone ingendred in the bladder.

CHAP. VI.

Of the veins which resort to the Matrix, and the parts thereof. Item, of the terms and their courses, with the causes thereof.

INasmuch as the absolute understanding of the Nature of the Termes in Women, can not well be perceived, except first it be known what veins, how many, from whence, and after what sort they do attain to the Matrix: therefore first I will intreat of them, and then consequently of the terms.

Three notable veins resorting to the Matrix.

Veins then notable, which may be perceived by Anotomie to reach from several parts of the great *Vena cava*, or master-vein, to the Matrix and the parts thereof, be three, to whom for the more clear, distinct, and evident doctrine sake, I will give three distinct and divers names. The first shalbe named the bottom-veins of the Matrix. The second, the neck-veins of the Matrix. The third, the share-veins.

The bottom veins of the Matrix.

The bottom-veins be they, which proceed and take their beginning at the Seed-bringer-veins, from whence they attain to the bottom or found of the Matrix, their dilating themselves brode in manifold small slips, nourishing the body of the Mattix, as hath been said already in the end of the ninth Chapter.

The neck veins.

As touching the neck-veins of the Matrix, ye shall understand, that in the ninth Chapter, I shewed you how that the great master-vein, and the great-arterie associate together, when they attain about *Os sacrum*, they begin to divide themselves in two parts, forkwise, of the which the right (and so likewise the left) part of the

the fork is redivided in other two parts forkwiſe alſo, whereof the uppermoſt and greateſt vein paſſeth down along till it come to the hockle bone, over whom it proceedeth into the utter part of the thigh, and ſo along down to the legs and feet. The innermoſt and left or ſmaller part or vein of this ſecond diviſion, where it parteth from the uppermoſt, paſſeth down along till it come to the great hole which is alwayes in the ſhare bone, through which it entereth into the inner part of the thigh or flanck. But by the way, or it attain the ſaid hole of the ſhare-bone, it ſendeth forth divers ſlips and ſmall branches in the neck of the Matrix, and the nether part of the body of the Matrix, and alſo to the bladder, as ye may more clearly ſee in the figure hereof.

Of the neck vain of the Matrix.

The ſhare veins.

The ſhare-veins take their beginning at the inſide of the above named uppermoſt and greateſt vein, even at the place where it beginneth to paſſe over the hockle-bone, from whence this ſlip is derived on each ſide, that is, both the right and left, unto the middle of the ſhare-bone, where in men it ſendeth forth branches into the skin that covereth the privie part and the cods, and alſo the *Perineum*, which is the place that is between the fundement and the yard. In women this vein where it attaineth the middle part of the ſhare-bone, it deriveth and ſpreadeth it ſelf into the laps, ſides, or extreme end of the privie paſſage, and alſo in the ſaid *Perineum*. And this ſhall ſuffice for the declaration of the veins which reſort to the Matrix and her parts, ſave that ye muſt underſtand, that look what order or proceſſion of veins cometh to the Matrix from the right ſide, the ſame ſelf order is likewiſe in the left ſide: and again, that none of theſe veins run to the Matrix or otherwhere, unaſſociate of an arterie.

Now

What is meant by this word terms.

Now to come to the declaration of the Nature of terms: ye ſhall underſtand that they be called in Latin, *Menſtrua*, ſo, becauſe that once in a moneth they happen alwayes to woman-kind after 14. or 15. years of age paſſed (being in perfect health;) In Engliſh they be named Termes, becauſe they return eftſoons at certain ſeaſons, times and termes. What name ſoever you give unto it, ye ſhall know that the thing meant thereby, is nothing elſe, but the iſſuing of certain blood, comprehended in the veins of the Matrix, there by little and little collected and gathered between term and term, and ſo again at wonted and accuſtomed times, by nature expelled and ſent forth.

The which blood, the Matrix veins do attract from the great *Vena cava*, into this part, and that not ſuddenly or at once, but very ſoberly, and with much leaſure, yea, ſo much as there is ſpace between the one having of the flowres and the other (which is commonly three weeks more or leſs, according to the womans wont) ſo long be theſe ſaid veins in filling, and if they were ſooner full, ſooner alſo would they ſend it forth again. For when they be once repleniſhed, they cannot conveniently or naturally contain or draw any more, till they be lightned and diſcharged of that, that is drawn alreadie.

Wherefore at the foreſaid certain circuits and terms, the ſmall ends of theſe Matrix veins open themſelves in the inner face or ſuperficie of the Matrix, after an inſenſible and ſecret privie ſort, and ſo let to paſſe forth this blood, which, as I have ſaid, is called the Womans Terms.

The cauſe of the ordinance of terms.

The cauſe and reaſon why Nature created this perpetual courſe of terms in women, is this: Foraſmuch

as

as Almightie God had ſo inſtituted that woman ſhould be conceived, efformed, or faſhioned, augmented, nouriſhed, and brought to perfection : this could not be done, unleſs there were a commodious and convenient place to this office aſſigned and deſtinated, whereof nature created the womb or matrix to be the ſaid receptacle, and houſe of office, wherein ſhe might at her leiſure work her divine feats about the ſeed once conceived.

Again, it is not enough the ſeed to be placed, unleſs alſo it have food and nouriſhment, to the increaſe and augmentation of the ſame : wherefore prudent Lady-nature, full wiſely hath provided, that there ſhould be alwayes preſt and ready a continual courſe and reſort of blood in the veins of the Matrix as a very natural courſe, ſpring, fountain, or Well, evermore ready to arrouſe, water, and nouriſh the feature, ſo ſoon as it ſhalbe conceived ; yea, although the woman do never conceive, or becauſe ſhe accompanieth not with man, or elſe for ſome other infirmitie, yet is there no fault in nature, who hath prepared a place and food to be at all times in a readineſs.

Which food, although it is ordained for this neceſſary purpoſe, yet when the purpoſe faileth (as it doth when there is no feature in the womb to be fed therewith) it ſhould be to the place but a burthen and unprofitable load, there to remain or linger : wherefore then I ſay, at her ſet and preſcript time ſhe laboureth to clear her ſelf of it, and to expel it as ſuperfluous and ſerving to no uſe. The which thing when ſhe hath ſo done, yet unto the ſaid veins of this continual ſpring, reſorteth of new again other freſh blood in the place of that, that is departed, which by little and little cooling into them, in the

the wont circuit of time refilleth them, and then it iſſueth again, and ſo this continual courſe doth keep alwayes in women from their youth till they come to about fiftie years of age or little more or leſſe: at what time naturally this ſpring drieth away, which when it is gone, it is impoſſible for the woman to bear any more children.

They that have no terms cannot bear children.

For were the woman never ſo young and luſtie, yet if we never had her termes (as ſome ſuch there be) ſhe ſhall never alſo have children, albeit it may be that ſhe may conceive, but the ſeed conceived cannot prove, but melteth and iſſueth forth again for lack of nutriment. Item ye ſhall note, that whereas ſome write and ſay, that the womens terms follow the courſe of the Moon, ſo that in the ful or in the wane of the Moon they ſhould alwayes come: this is not true, for they have them at one time & other in all ſeaſons of the Moon. Again, as they come not to all women after one ſort, or at one ſeaſon, ſo is the time of their durance not all one in every woman, for in ſome they linger upon them 5. 6, 7. yea, 8. dayes at each term, to their great effeebliſhment, and ſtrong pains in the back: In ſome other commonly they paſſe not the ſpace of three dayes at the uttermoſt, wherefore ſuch ſuſtain little or no pains at that time.

To be ſhort, all women (for the moſt part) which be of very delicate and moiſt complexions (as the ſanguine chiefly be) have greateſt abundance of terms, and longer time doth it indure upon them. And contrary, ſuch as be drie and cholerick, either by nature, or labour and travel, and ſuch that be of complexion cold, have leaſt ſtore of terms, and leſs time do they indure upon them. After what manner the feature conceived, is fed and nouriſhed with this blood-matter (at other times

of

of the terms) I will declare, when that I have somewhat first shewed the nature of certain cauls, wherein the Feature conceived is wrapped and involved.

CHAP. XIV.

Of the three cauls or wrappers wherein the Infant is lapped.

THe seed conceived into the womb or matrix of the mother, anon it is amplected, clipped, and imbraced of the inner face of the matrix, the mouth or port thereof in the mean while closed and shut exquisitely. The seed then when it hath been a certain little space in the womb, by the natural heat, or rather by the inset and ingenite vertue of that place, is invironed and incloſed round with three divers coats, cauls or wrappers, which in Latine they call *Involucra.*

The feature conceived, is wrapped in three cauls.

The first and most immediate or neareſt to the body of the conception, is a very thin and clear caul or skin, which containeth round about the whole Feature, and yet is fastned to no part of the Feature, but onely at the navel by certain veins and arteries, whereof we will speak anon: this caull in Greek is called *Amnios*, in Latin *Agnina*, becauſe it is as delicate as Lambe be. The Midwives commonly call it the coyf or biggin of the child, and some call it the childs shirt, the which also many times proceedeth alone with the child, either upon the childs head, or one of the arms or legs. And then the women reserve it as a thing that should betoken some great luck to the child in time to come; for they believe that every child hath not such a coyf, becauſe it doth appear but seldom alone, unaccompanied with other cauls. Between this wrapper or coyf and the body

The first caul.

of the Infant, is collected and gathered the yellowish sweat, which evaporeth continually from the skin of the infant, whilest it is in the womb.

The second wrapper.

The second wrapper or caul in Greek is called *Allantoides*, in Latin *Farciminosa*, in English these two terms do signifie (Haggass wise) because that it is fashioned much after the shape of the outward skin or bag of an Haggasse pudding. The inner face and superficie of this caul is smooth and moist, fastned to no part of the first wrapper, but onely at the Navel of the child, and containeth also round about in his compass and cavitie or hollowness, the whole child, and the said first caul.

Where the urine of the child becometh.

Between this and the first caul, is gathered together all the store of urine that the child maketh during the time it is in the Mothers womb, wherein the industrie of nature is to be lauded, which so provideth, that this piss or urine of the Infant should be expelled between these 2 cauls, and not remain about the body thereof, lest with the accrimony and eager sharpnes hereof, it should indammage and grieve the tender body of the babie.

The third wrapper named *Chorion*

The third wrapper of the feature is named *Corion* of the Greeks, in Latin *secunde* or *secundina*, in English ye may call it the Secundine: Albeit that in the second Book following, I do commonly use to name the whole after-birth the Secundine. And no dout but that the Ancients which gave the name (of *secunde* or *secundina*) to this wrapper, gave the name of the whole to the part, for this term (*secunde* or *secundina*) is proper and most due to the after-birth, the which after-birth, is nothing else but an issuing forth, and proceeding of these three wrappers or cauls, together with such gross excrements as have been ingendred and remaining in the womb, during the time of conception, and that immediately after

after the child is first proceeded and come to light: for first issueth the Infant, and then secondly the foresaid after-birth, and therefore it may be justly called the second birth, or secundine.

This wrapper or caul then, doth not universally, and in every part compass and cover the Infant as the other two wrappers do, but onely the middle region, as it were from the upper part of the waste, to the share of the Infant, so that it is compassed with this wrapper as with a broad hoop-ring, the latitude or breadth whereof is commonly to be esteemed about the breadth of sixe or eight fingers, and so girdeth the child round about the body thereof, as it were a broad girth or swadling band: but yet ye must not understand, that it should touch immediatly the body of the Infant, for between this and the body thereof (as I have declared before) be the foresaid two other cauls or wrappers, which generally incloseth round the whole corps of the Infant, where as this hoop caul compasseth and covereth but the middle region thereof onely.

The office and propertie of this wrapper is such: First the utter face of it cleaveth and is affixed or basted very exactly to the inner face and wals of the matrix, by means of unnumerable small veins and arteries, which at this time do shew themselves more clearly in the face of the matrix then at any other time, the which also cleave unto this hoop caul in every part thereof, touching the same matrix, so that the said hoop caul, and the inner side of the matrix, be basted very thick together, by the immediate means of the said veins and branches, even much like as the body of the Ivie tree basteth and fastneth it self unto the walls or trees, whereby it creepeth by many harie fibres or small threeds. The office of the hoop caul.

This conjunction between the Matrix and the hoop caul, reacheth universally so far and so brode, as the latitude and longitude of the hoop caul doth extend it self round about in the Matrix. And these foresaid veins and arteries, do not onely knit and unite these two together, but also entreth into the substance of the hoop caul at every part thereof. And within the said substance of the hoop caul, these manifold smal branches meet and intermingle the one with the other, the veins with the veins, and arteries with the arteries, so that in their recounter and meeting, they produce bigger and bigger veins and arteries (but fewer) till at the last all these become two great veins, and two great arteries: The which foure vessels from hence proceed together, pass and pierce through the other two cauls spoken of before, and so entereth into the Navel of the child, so that the three cauls by the means hereof be attached, nailed, and fastned to the childs Navel: and when they be entred into the Navel, the two veins degenerate in one, the which from this place mounteth upward along the inner superficie of the belly, until it have attaind into the liver, where it entring devideth it self again into many slips, so that no doubt the blood is carried through this Navel-vein, from the veins of the mothers Matrix, into the liver of the child, from whence again it is attracted into all parts nourishable of the Infant.

Again, the two arteries pass from the Navel downward, the one along the right side of the childs bladder, the other along the left, till it attain to the share arteries whereof we spake before. Through these arteries, lively spirit and fresh Aire is derived out of the Mother into the child, wherewith the natural heat of the child, is vivified and refreshed.

And

And theſe two arteries, with the foreſaid Navel-vein, when the child is born, begin to wither and drie, every day more and more, and become much like a Harp-ſtring, without any hollowneſs or cavitie. Yet ye ſhall note that there is another veſſel, which taketh his original at the bottom, ſound or upper part of the childs bladder, and extendeth it ſelf to the Navel of the Infant, through which it paſſeth, untill it come betwen the firſt and the ſecond caul without the childs body, where, by a privie iſſue, deviſed by nature for the ſame purpoſe, is expelled the urine of the Infant, proceeding by this Urine-vein from the bladder, as partly was ſpoken of before, and that part of this Urine-vein which is within the body when the child is born, drieth and withereth away, as I ſaid of the other.

Which way the child doth expel the urine.

The inner ſuperficie or face of this *Chorion*, is very ſtrongly affixed and faſtned to the utter ſuperficie of the ſecond caul, named *Allantoides*.

As for the baſting that is between the Matrix and *Chorion*, many times it is weakned and effebliſhed by reaſon of evil, flegmatick, or chollerick humors thereabout between the baſtings conceived, which overmuch abounding, doe cloy the ſaid baſting-veins or ſtrings, whereby many times the one ſevereth from the other before convenient ſeaſon, and ſo cauſeth aborcement. The mouths or ſpecks of the veins in the Matrix, where it cleaveth to *Chorion*, be called in Latine *Acetabula*, and *Cotiledones*, for what cauſe or upon what reaſon, is both needleſs and unprofitable here to be rehearſed. Again, the ſubſtance of this *Chorion* is not thin, like a skin, bladder, or caul: but of all other parts of the body, it may be moſt worthily reſembled to the ſplean or melt in a man or beaſt, the corpulencie or thickneſs whereof,

The ſubſtance of *Chorion*.

is

is as much or more, as the thickneſs of the thumb, the colour ſwartiſh black. Of which colour alſo the blood therein contained, is as the remain and refuſe of the purer, attract and drawn naturally of the Infant by the above named navel vain. So that (to be ſhort) *Cherian* is the immediate receptacle and receiver of all the veins and arteries, to be deduced from the matrix to the child, and the child receiveth onely at his hand the two veins and arteries, which by the way as they paſs and pearſe through the other two cauls towards the childs Navil, they ſend into each of the cauls innumerable ſmall eye veins and arteries, whereby the cauls be ſuſtained and increaſed alſo.

The terms then, which were wont at other times to ſtir themſelves in the matrix veins and at certain circuits to iſſue forth, now when there is a feature, or child in the ſame matrix conceived, they proceed no more forth (as ſuperfluous) but remain, and be reſerved to the neceſſary neutriment of the feature and ſome part thereof reflueth and is reverted to the womans breaſts there to become milk, as ſhalbe ſaid in the next Chapter. And now hath Nature her purpoſe wherefore ſhe made and created this courſe of blood, as hath been written ſufficiently in the Chapter before. But here ye ſhall note, that they be greatly deceived, and abuſed, which call the terms the womans purgation, or the cleanſing of their blood, as who ſhould ſay, that it were the refuſe, droſs, and viler part of the other blood remaining in the body, naturally every moneth ſequeſtrated and ſeparated from the purer, for the utilitie and evil qualitie therein comprehended: For undoubtedly this blood is even as pure and wholſome, as all the reſt of the blood in any part of the body elſe.

The terms be of ſo wholſom blood as any other part in the body.

Is

Is it to be thought, that Nature would feed the tender and delicate Infant in the mothers womb, with the refuſe of the blood, or not rather with the pureſt of it? Yes, and therefore becauſe that ſhe would that the pure blood coming from the matrix veins ſhould be made yet purer, ſhe ſuffereth not the ſame to enter immediatly into the Infant, but firſt uſeth another mean, and ſendeth it into *Chorion*, or the hoop caul (as I have ſaid before) where truly it hath certain circulation, and another digeſtion, whereby it is defecate, and cleanſed very exquiſitely by the diligency of Nature attenuated and fined, and ſo at the laſt ſent forth into the Infant, leaving all the groſſer part in the ſpungie body of the hoop caul.

The child being in the womb, nouriſhed of the pureſt blood.

Yet much more are to be deteſted and abhorred the ſhameful lies and ſlander that *Plinie*, *Albertus magnus de ſecretis mulierum*, and divers others more have written of the venemous and dangerous infective Nature of the womans flowres or terms, the which all be but dreams and plain dotage. To rehearſe their fond words here, were but loſs of inke and paper, wherefore let them paſs with their Authours.

Slanders of the Terms.

CHAP. XV.

Which of the three Matrix veins contain the Terms, and how the milk cometh to the womans breaſts.

I Shewed you here before, that to three different parts and regions of the matrix, there reſorted from three different parts of *Vena cava*, three ſundrie vein-ſlips. Now which of theſe ſlips ſhould bring the blood (called the terms) into the matrix, or from which of them the terms ſhould

ſhould proceed, it is hard clearly to diſcuſs, but onely by likely conjectures. And yet it is a thing very neceſſary to be known, for the readier advertiſement how medicines for that purpoſe ſhould be applied in that place when need ſhould be, either to provoke the terms by ſome caſualty ſtopped, or elſe contrarie to reſtrain them immoderately flowing. For if the bottom-veins of the Matrix do contain onely the terms, then ſhould any medicine conveyed underneath profit nothing, except it be conveyed ſo far up, that it may attain within the hollowneſs of the Matrix, the which is very little when the woman is not with child.

Again, if the neck-veins of the Matrix do onely contain theſe terms, then needed medicines to be applied no further then to that place. As for the third Matrix veins, there is none that doth once ſuſpect the terms to proceed from them: But many there be, which do ſuppoſe the terms to iſſue both at the neck-veins, and at the bottom-veins alſo, but moſt notable at the neck-veins, becauſe (ſay they) that theſe veins do appear more conſpicuous and notable to the eyes when a woman is cut open, then do the bottom-veins, which may be very skantly perceived: wherefore they think that theſe neck veins ſhould be the greater ſtirrer of terms.

Again (ſay they) we ſee many times, that after the woman is conceived, yet doth their iſſue terms till the third, or fourth, yea ſometimes the fifth moneth, which now at this time cannot proceed out of the Matrix, for the port or mouth thereof, according to divers Authors opinions, is ſo cloſed after the ſeed conceived, that the point of a nedle cannot enter but by violence and force. Wherefore they conclude, that the terms at this time muſt needs ſpring out of the neck-veins, and not out of the bottom veins.

To

To thoſe I anſwer, that both at this time, and at all other times, the terms iſſue onely out of the bottom-veins, and out of ſuch of the neck-veins as ſpread themſelves onely within the Matrix, as may be ſeen in the figure. For, inſomuch as Nature did create the courſe of Terms for no other cauſe, but onely to be a preſt and ready food at all times to the feature conceived, to what purpoſe ſhould the terms in the neck-veins of the Matrix ſerve, where there can never be any Conception, neither the ſeed there can remain ? And as concerning the iſſuing of the terms after Conception, I ſay, that the port of the Matrix is never ſo exactly cloſe, but that ſuch a liquid thing as blood is, may thrill and cool out of it, yea although (as they ſay) the point of a needle can not enter in thereat. For ye may ſee, that between the chines and chinks of cloſely joyned boords, the point of a needle will not eaſily enter, yet water, or any other liquid thing, may paſs through without let: and even ſo is it in the Matrix.

And yet for all this, it doth not follow that the ſeed ſhould paſs out thereat as well as the blood, for the ſeed is of a more faſt, compact, and ſtedfaſt ſubſtance. And beſides this, by that time that the ſeed hath been but a day or two in the Matrix, it waxeth yet more ſtable and ſtedfaſt, by the Natural heat of the place, yea and is compaſſed with a thin Rime, as a tender egg is under the ſhell, wherefore it will not ſo ſoon iſſue out of the Matrix without great injurie.

Here again ye ſhall note the cauſe why that Phyſitians do counſel women which be deſirous to conceive, and cannot for lubricitie, moiſtneſs, or wateriſhneſs of the Matrix (whereby the attractive and attentive power of the Matrix is debilitate and weakned) to

take fumes and vapours underneath, or other Medicines at the mouth, to drie the ſaid humidities, immediately after the Terms be paſſed, and not upon the coming of them: for if the woman ſhould be conceived upon the coming of the ſaid Terms, then would they commix themſelves with the ſeed, before the ſeed have gotten yet any perfect rime or caul, whereby the ſeed ſhould become the thinner, and be made fluy, and ſo to paſſe forth again out of the Matrix, waſhed out with the Terms.

But immediately after that the Terms be paſſed, if the ſeed be conceived, then ſhall it have ſufficient time to get a ſtrong Rime or Caul over it, before the Terms come again.

And again, whileſt the little ſpecks or mouths of the Matrix-veins be yet open, after the letting forth of the Terms, they ſhall be the more apt to cleave and to joyn themſelves with the feature, by means of Cauls wherein the feature is involved, and chiefly of *Chorion*, named the Hoop-caul, as hath been ſufficiently ſaid here before.

Yet when the ſeed hath been three or foure weeks in the womb, it is not of ſufficient quantitie to conſume into his nutriment all the blood that was wont to reſort into the Matrix-veins, wherefore the firſt, ſecond, yea and the third moneth, ſometimes at the womens wont time of Terms, there iſſueth and ſheweth ſome blood more or leſs: the more in them which were wont at other times to have aboundance of them, &c. And ye ſhall note, that when the child is conceived, and that the Caul *Chorion*, is faſtned and baſted to the Matrix by the veins thereof, yet do not all the veins of the Matrix attain to the ſaid *Chorion*, but a certain, ſo far as

Chorion

Chorion doth reach: howbeit the larger that *Chorion* groweth with the Child, the more veins doth he cover. Wherefore from those veins that be not yet affixed unto *Chorion*, do the Terms flow at this time: but when the Child beginneth once to come to a greater perfection and growth, then is all the Term blood reserved in the Matrix, as little enough to satisfie the Child, and then also part thereof mounteth up into the brests, and becometh milk, as shall be said hereafter.

Yet again to confirm mine opinion, that the Terms do onely issue out of the vault of the Matrix: Ye shall understand, that at sundrie times I have had two divers women in cure, the one in *London*, and the other in *Paris*: Of which, the one by a fall off her horse, the other by a violent thrust and squat on the buttocks upon the hard stones in the street, being both near the time of their purgation, chanced also both of them into one manner of disease (that is to say) immediately here upon their Terms did issue, and so continued dayly, to the one of them, the space of half a year, and to the other a whole year: so that after that time the Terms stayed again, and issued no more dayly as before, but once in four weeks, at what time they voyded great lumps, caks, or clods of blood congealed together even like the liver of a beast.

And in the mean time, between each voyding of these lumps of blood (which as I have said, came to passe once in foure weaks) every day continually appeared, and issued their white flowers (as they named it.)

Now to declare the particular occasions of this manner of voyding of the Terms, ye shall understand that by the force of the fall and squat, the Matrix veins

broke, and that ſo much the more promptly, that they were the fuller of blood, and that nearer their time of Purgation, upon which brack, the blood dayly iſſued afterward, whereby the vigour and kind heat of the Matrix by little and little deceaſed and decayed, frigiditie and coldneſſe ſucceeded. By which occaſion alſo the mouth or port of the Matrix waxed the more contract and narrower: for cold cloſeth, knitteth, and congealeth. Hereto helpeth alſo not a little the great uſe of cold binding Medicines, which each of them did apply to this place, at the ſimple councell of ignorant perſons.

The port then of the Matrix by this occaſion cloſed and contracted, the blood, wont alwayes dayly to proceed, remaineth within the Matrix, where as faſt as it droppeth and cooleth out of the veins, it congealeth and cluddereth together, like as ye may ſee, that when a man is let blood in a baſon or other veſſel, and that the blood ſtands ſtill in it the ſpace of five or ſix hours, it will be concret and congealed in a cludder like a liver, the watery part thereof ſwimming and flitting above upon the face of it: and even ſo is it of the blood, congealed in the Matrix, ſo that when there is ſo much of this congealed blood, conceived together in the ſaid Matrix, that it cannot contain it any longer, then violently and perforce it iſſueth out together, with far greater peril, danger, and dolour to the woman then though ſhe laboured with a child.

The white flowers that iſſued, during the time that this blood gathered in the Matrix, was (no doubt) the very watriſh part that fleeted when the blood congeald, for that water can never congeal as the blood doth: wherefore every day, as faſt as the blood did congeal

in

in the Matrix, ſo faſt alſo did the water ſeparate it ſelf from the blood, and ſo iſſued.

Notwithſtanding, I am not ignorant that the very white flowers indeed do proceed from the ſeed-carriers into the angles or corners of the Matrix, and ſo from thence outward: the which diſeaſe alſo, men have many times. And it cometh either of the abundance of the flegm in the body, or of the corruption and evil quality mixed in the ſeed, &c.

Theſe examples, as I ſuppoſe, may be ſufficient evidences, that the Terms ſpring alwayes from within the Matrix, and not from any part of the neck thereof. Item, I have ſeen divers other women, in whom their Terms ſtayed the ſpace of ſix, eight, and ten weeks, wherewith their bellies have increaſed and waxed bigger, ſo that they have thought themſelves to be with child: Notwithſtanding at the laſt have voyded ſuch lumps of blood, as I have ſpoken of before, not without great peril and danger to them in the voyding, wherewithall their bellies have relanked and decreaſed again.

And thus I make an end to talk any more of the Nature and courſe of the Terms. And now I will declare ſomewhat of the conveyance and courſe of the milk into the womans breſts: for there is great affinitie, communitie, and familiaritie between the Matrix and the breſts, which naturally do perceive and feel anon when the Matrix hath conceived, and then begin they to brue, and to make ready their part, againſt the time that the Matrix hath all done her part, that is, againſt the child be born.

The milk which cometh to the breſts, is ingendred of the Terms (according to moſt mens opinions.)

But

But to know which way the ſaid Terms ſhould attain from the Matrix to the breaſts, ye ſhall underſtand, that the uttermoſt and greateſt vein of the ſecond diviſion, ſpoken of in the thirteenth Chapter, where it attaineth the Hockle-bone, ready to paſs out of the hollowneſs of the belly into the thigh, before that it pierce the Kell called *Peritoneum*, it ſendeth forth a notable Vein-branch, which from hence mounteth upward along the belly, between the right Muſcle and the overthwart till it come a little above the Navel, where the extream or upper end thereof divideth it ſelf into manifold little branches, meeting and intermingling themſelves with the extream little branches or ſlips of another like vein deſcending from the uppermoſt Cheſt-bone, down along the inſide of the cheſt, and the inſide of the upper part of the belly, untill it meet with the foreſaid mounting-vein, a little above the Navel.

And ye ſhall note, that this Vein-branch, proceeding from *Vena cava*, at the higheſt Cheſt-bone downward along the inner ſide of the Cheſt or Breaſt, by the way as it paſſeth, it yieldeth certain little ſlips, and ſmall branches of it ſelf, between the ribs, into the breſts.

Wherefore the conſent of all Authours is, that by the means of theſe deſcending Vein-branches at both ſides of the body, and the other aſcending Vein-branches on both ſides of the belly, there ſhould be great communitie and fellowſhip beeween the breſts in Women, and the Matrix or the womb.

For doubtleſs by common experience, ye may ſee, that when the time of Conception in Woman is, and that by this means the Terms be ſtopped, then as the Terms doe diminiſh and waxe leſſe, ſo doth the milk in the

the breſts increaſe and waxe every day more and more: as who might ſay, that the ſuperfluitie of bloud, wont at other times to void in the name of Terms, now at this time by the prudencie and proviſion of Nature, is retained as no ſuperfluitie, but rather a neceſſarie humour, reverted and deſtinate another way, that is to ſay, ſent from the veins of the Matrix part thereof upward, by the forenamed aſcending vein-branches, and at their hands again received, and naturally attracted by the other deſcending breſt veins, through whom it is carried into the breſts, where by new natural circulations it is digeſted into white milk, being before red blood, ready now prepared to nouriſh the Child when Nature ſhall ſend it into the world.

Again, ſo long as the woman giveth ſuck to the child, and hath ſtore of milk in her breſts, her Terms be of very little or no quantitie. Theſe be evidences that there ſhould be great familiaritie between the Matrix and the breaſts, forſomuch as the ebbing of the one, is the flowing of the other: Wherefore Phyſicions, ſometimes when the flowers iſſue more vehemently then needeth, they ſet boxing glaſſes under the breſts, meaning thereby to revert and return upward, the matter inclined too much downward.

The which practice how much it prevaileth, I will not here diſpute. Yet in this matter to diſcuſs the very veritie, as near as reaſon, and the knowledge of Anatomie will give leave, ye ſhall underſtand my ſayings, that I ſhould mean, that alwayes when theſe Terms ſtop beneath by any cold, thought, or other occaſions, by and by the ſame blood to flie and mount up into the breſt, and there to become milk: for the contrarie hereof is dayly ſeen.

For

For moſt comonly they in whom theſe terms do ſtop for any other cauſe then Conception, the ſuperfluous blood retained in the body and in the veins wandring, cauſeth to the partie great head-ache, taketh away their ſtomach, and ingendreth divers other inconveniences, neither in the mean while is there any thing the more milk in the breſts.

Wherefore ye may well ſay, that the cauſe of plentie of milk in the womans breſts in the time of her being with child, and much more afterward, cometh chiefly by a privie natural inſtinction, whereby it is given unto the breſts at that time more then at any another, to draw unto it ſelf greater abundance of blood converting and altering the ſame, by the propertie of the place, into convenient milk.

It is not a ſufficient cauſe to repleniſh the breſt (the Terms being by any occaſion ſtopped beneath) but there muſt alſo concur the attractive power, inſet in the breaſts, to draw the ſaid blood-matter at other times of the Terms, without which attraction, be the Terms never ſo long ſtopped, yet ſhall the breſts be nothing the fuller.

If it chance that this attractive power halt, or be not able to attract ſufficient matter to make milk upon for the Infant, then Phyſitians are wont to help the debilitie of Nature, with cupping-glaſſes, ſet upon or under the breſts, or elſe with gentle attractive emplaiſters applied to the ſame places.

And although that into the breſts doe reſort great ſtore of other veins, ſome deſcending from the veins of the ſhoulders, and other ſome from the veins paſſing by the arm-holes, into the arms and hands, the which in moyſon and notable bigneſſe, much ſurmount the

the quantitie of the above-named descending Brest-veins, as it may appear evidently in many Women, which have these veins appearing in the superficie of their Brests, immediately under the skin, very conspicuous and sightful: yet notwithstanding it is thought by strong conjectures, that the milk in the brests should be ingendred onely upon the blood mounting from the aforesaid ascending Matrix-veins, and not upon the blood contained in the other veins, how conspicuous so ever they be, so that the blood in them comprehended, serveth onely to the nourishment of the substance of the Brests themselves, and not to the maintenance of the milk.

To declare here curiously the manner that Nature useth in circulating of the attracted blood, whereby alteration is made from one colour to another, would require a longer process, the which for brevitie we will omit at this time, with many other Problems doubts, and difficulties concerning the same.

And so we make an end of this first Book.

The Declaration by letters of the Figures following, wherein be set forth (to the eye) every part in Woman, mentioned in this Book before: which in the former Printing have been corrupted, but now truely set forth.

The first Figure of the parts of Women, with the Declaration and Characters of the same.

IN this first Figure is set forth the trunk or stock of a womans body, laid on the ground, whose *Peritonæum* is opened with the muskles of the *Abdomen* and turned over towards the inside, according to the use of cutting, and afterward we have cut away all the bowels or intrals from *Mesenterium*, the straight entrail being yet left in the body, with also the whole *Mesenterium*, whose pannicles we have here somewhat taken away, and set a portion from the other, that the Nature of *Mesenterium* might come to light: but this present Figure is for this cause principally declared and set forth, that it might so shew the position of the Matrix or womb, and the bladder, as in this woman it is seen, no part of the said Mattix or Womb being moved.

For here is as yet no pannicle pluckt away from the Matrix or Womb, but that all things are here yet wholy seen, likewise as in women somewhat fat, they do appear to the cutter, the bowels being taken away.

For

For women are so fat, that when they be vexed and killed with long sickness, and become most leanest, then they shew no kind of process of vessels, unless the pannicles or thin coverings be separated asunder.

A. B. C. D. The inner face or part of the former seat of *Peritoneum.*

E. E. A part of *Mesenterium*, knitting the thin intrails to the back.

F. F. Here is noted another pannicle of *Mesenterium*, plucked from the other, which we have marked with *G.* and *G.* But both the pannicles do shew the order of the vessels of *Mesenterium*, and the order of the kernels put between the distributions of the vessels.

H. H. In this part of *Mesenterium*, the intrail *Colon* was committed and set to, where it was nighest to straight gut.

I. And in this part of *Mesenterium*, did consist and stand the beginning of the intrail *Colon*, or his continuance with the thin intrails, and also the blind gut.

K. The straight gut being there cut off where *Colon* did end, which seat or place is right against the place of the knitting together of the hockle-bone, with the lowest turning joynt of the loyns.

L. The form seat of the bottom of the Matrix, from whence is nothing perceived pluckt away.

M. The right stone or testicle in a woman.

N. The left stone of a woman, and the former part of this is here intirely seen, although there be of the right but a small portion perceived, and it is for this cause that we have in such manner set forth the right stone: for both the testicles are covered with a pannicle, which pannicle bringeth down the seed vessels of a woman, which do spring from *Peritoneum*: but we have unco-

vered the left testicle of that pannicle with the hand onely, without any knife, leaving the right as you see. For this pannicle doth not grow to the former seate of the testicle in any part thereof, but lieth there onely.

O. A pannicle springing and growing forth from the right seat of *Peritoneum*, and committing the right testicle with the seed vessels on this side, and those vessels which infold the higher seat of the Matrix, to the back, containing together the Matrix or Womb, and afterward with the pannicle of the other side, constituting the second coat of the Matrix.

P. This way in the foresaid pannicle, run forth fleshie fibres or thin skins, constituting the right Muskle of the Matrix, or Womb.

Q Q. With these Characters, the pannicle of the left side is noted, which is correspondent, and like that pannicle which the aforesaid *OO* did point to us.

RS. The former part of the neck of the Matrix, covered as yet between *R* and *S* with that coat which the parts of *Peritoneum* offer unto it, which bring forth vessels unto it, and from it, and do knit it to *Peritoneum*: but the space being between *R* and *S.* doth shew the largeness of the neck of the Matrix: And the wrinckles which are seen here, are they which the neck of the Matrix falling into, it self not stretched forth again, doth shew in the cutting.

T. The bladder, whose hinder parts is here chiefly seen, for we have so cast our eye in the Declaration and setting forth of this Figure, as though we would principally behold in the body being prostrate and laid along, the hinder seat of the bladder, which looketh toward the Matrix: for if ye will suppose and imagine this body

dy of a woman, to be ſet upright, as that which next followeth, ye ſhould think otherwiſe then the thing is, that the bottom of the Matrix is ſet forth much higher then the bladder.

V. This is a portion of the Navel, delivered in the cutting from *Peritoneum*, and turned over together with the veſſels ſerving properly to the child.

X. A portion of a Vein going from the Navel to the Liver.

Y. A way going from the higheſt ſeat or place of the bottom of the bladder, pertaining unto the Navel, and bringing from thence the urine of the child, between his ſecond and the innermoſt infolder.

Ket. & Shew two Arteries creeping forth hither from the Navel by the ſides of the bladder, and graft in, or continued in this place, to the branches of the great Arterie going principally to the holes of the bones above the privie members.

The Declaration of the ſecond Figure of the members of Women, and of the Characters of the ſame.

WE have here taken away the skin from the right teat of this preſent Figure, that the Nature of the teats might (as nigh as may be) be ſet before the eyes, and afterward we have cut away the Ventricle with the bowels, and alſo *Meſenterium*, and the Splene, leaving the ſtraight intrail in this place unmedled with, as well as we did in the Figure before. And moreover, we have, as it were, taken away the uttermoſt Coate which *Peritoneum* gave unto it, cutting away alſo all the pannicles,

pannicles, that the veſſels carrying forth the ſubſtance and matter of ſeed to the ſtones, and alſo the veſſels carrying away the ſeed from thence to the Matrix, ſhould appear and be ſeen.

Alſo we have turned over the bladder downward on the left ſide, likewiſe breaking the way or conduit which beareth forth the urine to it from the right kidney, that the inſertion of the wayes of bearing forth the urine to the bladder might appear, and that the bladder ſhould not let the inſpection or ſight of the Matrix or womb.

Laſt of all, we have cut away from this Figure a portion of the bones above the privie members, that the neck of the Matrix and of the bladder might the more commodiouſly be ſeen.

AA. Veins running forth oftentimes to the teats, from thoſe wayes which are offered to the skin, which is brought over the height of the ſhoulder.

B. Veins ſpringing from thoſe veins which are led forth by the arm-hole to the hand.

C. The principal body of the teat.

DD. Kernels and fatneſs ſpread abroad every where on the kernelly body, marked with *C.*

EFGH The hinder outſide or inſide of the former ſeat of *Peritoneum* outward. For the former region of *Peritoneum* is here bowed upward and downward toward the ſide.

IK. Portions of Veins and alſo Arteries, creeping forth downeward, under the breſt-bone from the throte.

L. The gyboſite or ſwelling ſeat of the liver.

M. The hollow part of the liver is here alſo ſomewhat ſeen.

N. A ſmall

N. A ſmall portion or piece of the Vein going from the navel to the liver.

O. The ſtock of *Vena porta* is here cut away, with the veſſels brought unto it.

P. The hollow Vein.

Q. The great Arterie.

R. The roots of the Arteries going to the Ventricle, the Liver, the Splean, the Caul, and to the Bowels.

S. The beginning of a Vein infolding the fat coat of the left kidney.

T. The Vein and Arterie which bringeth the whayiſh humour into the right kidney.

V. The Vein and Arterie which bringeth the whayiſh humour into the left kidney.

X. The beginning of the Vein going into the fat coat of the right kidney.

Y. The former ſeat of the right kidney.

Z. The former ſeat of the left kidney.

aa. The way that bringeth the Urine from the right kidney into the bladder, but at the nethermoſt *a*, is broken away but the portion that is left of this way, and is continued to the bladder, marked with *b*.

b. The way that carrieth forth the Urine from the right kidney into the bladder.

cc. The way that carrieth forth the Urine from the lef kidney into the bladder.

dd. The right Seed-vein, whoſe beginning the higher *d.* doth ſhew.

e. The Seed-vein going to the left teſticle.

f. The ſpringing forth of the Arteries of Seed.

g. The right Seed-arterie.

h. The left Seed-arterie.

ikl. The former part of the bottome of the Matrix,

and

and *i.* ſheweth the right blunt angle or corner of the bottome, where *k* ſheweth the left, but *l* ſheweth the region or place of the Matrix, where the mouth of his bottome conſiſteth, and where his necke beginneth.

m. This is the ſtreight gut. And that I may the leſs burthen both the ſides of this Figure with many letters, I will at this preſent affix the Characters but on the one ſide onely.

n. A portion of the Vein and Arterie of the Seed, which doe goe to the upper ſide of the bottom of the womb.

o. Portion of the Veins and Arterie of Seed going to the teſticle, and there joyning and going together, and conſtituting.

p. A body like the ſpire of a ſteeple, and this letter *p* doth point us to the root or foundation of this body, whereas the ſaid root or foundation is committed and joyned to the teſticle.

q. From that ſaid body ſuch veſſels run forth into the tunicles, committing and joyning the teſticle to *Peritoneum.*

r. The former face or part of the teſticle.

s. The beginning of the veſſell which beareth forth the Seed from the teſticle into the Matrix.

tt. The bowings and turnings over again of the veſſel which beareth forth the Seed, which turnings the ſaid veſſell maketh round about the ſides of the teſticle.

v. The going forth of the veſſel which carrieth forth the Seed of the Matrix.

xx. The neck of the Matrix.

y. Veſſels folding in the lower ſeat of the bottom of the Matrix or Womb, and the neck alſo of the ſame.

z. A vein

ζ. A vein comming from those vessels to the bladder, which vessels do fold and wind in the neck of the Matrix: and this Character also noteth the insertion of the wayes of the Urine.

μβ. The hinder seat of the bottom of the bladder.

γ. The muskle of the neck of the bladder.

δ. In this seat, the neck of the bladder is implanted into the neck of the Matrix.

ε. Small skinnie portions of flesh, of the neck of the mouth, or opening of the Womb or Matrix, and the small hillocks of the Matrix, with the mouth or opening of the neck thereof, need here no special Declaration with Characters.

ζ. The root of the Arterie, going into the lowest part of *Mesenterium*.

α. Vessels which doe ascend and rise upward to the muskles of the *Abdomen*, from the Veins and Arteries which go into the leg.

The Declaration of the Characters of the third Figure of Women.

THis present Figure sheweth the Matrix or Womb, with the thin coverings, which doe bind it to *Peritoneum*, cut forth from the body, and the neck thereof is here so folded together, and turned over, that the mouth or opening of the bottom of the Matrix doth here manifestly shew it self. And we have likewise so opened the bottom and the neck of the bladder, that the

hollowneſs of the ſame, with the inſertion of the waies are here manifeſtly ſeen.

A. The former face of the bottom of the Matrix, being not yet uncovered of any pannicle.

BB. The neck of the Matrix.

C. A part of the bottom of the Matrix, ſwelling forth into the upper ſeat of the neck of the Matrix, in manner of a kernel.

D. The mouth of the bottom of the Matrix.

EE. A pannicle knitting the Matrix to *Peritoneum*, and containing his veſſels.

F. The left teſticle of the Matrix.

G. The Vein and Arterie of Seed.

H. Portion of the Seed, Vein and Arterie, coming to the upper ſeat of the bottom of the Matrix.

I. A portion of the Seed, Vein, and Arterie, coming to the teſticle.

K. The veſſel carrying the Seed from the teſticle into the Matrix.

L. The hollowneſs of the bladder.

M. The inſertion of the wayes of the Urine.

N. Here hangeth forth a little piece of the wayes of the Urine.

The Declaration of the Characters of the fourth Table or Figure of Women.

ϲ.  Mall branches running forth into the pannicle, where they are committed and joyned to *Peritoneum.*

ι. A portion of the Vein and Arterie going into the teſticle falling to the upper ſeate of the bottom of the Matrix.

μ. The commixion and going together of the Seed-vein and Arterie, that is like the ſpire of a ſteeple, which we liken to the braded-veins, called *varices.*

λ. The left teſticle.

μμ. The veſſel carrying forth the Seed from the teſticle into the Matrix.

υ. The blunt angle or corner of the bottom of the matrix, in whom the veſſel that bringeth forth the ſeed attempteth his inſertion.

ε. In this ſeat the bottom of the Matrix is ended into the neck thereof, and in this region or place is the beginning of the mouth or opening place thereof.

ϲτυ. The neck of the Matrix or Womb.

ϲ. Here the neck of the bladder is brought forth into the neck of the Matrix, and there endeth.

ſ. Thoſe are veſſels infolding the nether ſeat of the bottom of the Matrix, and alſo his neck.

ττ. The ſwelling brims at the mouth of the neck of the Matrix.

υυ. The wayes that bring the Urine from the reins into the bladder.

The Declaration of the Characters of the fifth, sixth, seventh, and eighth Figures.



E have now divided this fifth Table of the womb or matrix, containing a male child on the former side with a long section or cut, and another which are overthwart slit, removing and taking away, into the sides, parts of the Coats of the bottom of the Matrix, yea, even from the uttermost infolders of the child.

ABCD. The inner side of the said infolder of the Matrix, which before the section was brought about and covered with the infolders of the child.

EE. The utter side of the Matrix, and the higher *E.* noteth the top or the right angle or corner of the Matrix, brought forth upward and toward the right side more then toward the left, because it is a man-child which is in the womb.

F. The first or the uttermost infolder of the child.

GG. The second infolder of the child is here also a great part seen.

H. A part of the neck of the Matrix, to whom in the other side we have left growing to it a Vein and an Arterie, which is principally distributed into the lower seat of the bottom of the Matrix.

I. Here is also yet left the right testicle, that the situation of it might be seen and perceived in women being with child.

The sixth Table or Figure sheweth the infolders of the child, taken whole away from the Matrix, and not broken.

K. THe uttermost infolder of the child.

LL. The second infolder of the child, which forsomuch as it is transpernant in manner of a pannicle, it suffereth the child (bewrapt within this third infolder) in it somewhat to be seen.

Of the seventh Figure.

IN the seventh Table we have divided the utter and the second infolder of the child, with a long section or cut, and we have here expressed and shewed forth both the said infolders, taken away from the third infolder, and the third infolder also yet whole.

MM. The third or the inmost infolder of the child, which because it is so thin that one may easily see through it, the form of the child lying therein, somewhat sheweth himself to the eyes.

N. The proceeding or order of Veins and Arteries, going to the Navel from the first infolder of the child.

OPOP. The second infolder of the child.

And *OO.* shew his inside, where *PP.* sheweth his outside.

QR. The first infolder of the child, where *Q.* noteth the outside, and *R.* the inside, but the proceeding and order of the vessels by the second and third infolder, are perfectly known without any help of the Characters.

What is ſhewed in the eighth Figure.



He eighth Table or Figure expreſſeth the child delivered from all his coats and ſo it ſheweth him lying by the wonderful providence of Nature, not as the common opinion of the vulgar ſort of Writers affirmeth, but as you may here ſee in theſe Figures and ſo doth it lie in the midſt of the Womb. For it is moſt untrue, that the child doth lie in the Womb round, like as it were bowed, ſo that the knees ſhould touch the face, but as he is ſet here in the eighth Figure. And obſerving this true ſituation of him, you ſhall find commonly none other ſituation of the child, nor joyning of any joint of him therein, then is here expreſt.

But in this Figure *MMNOPOPQR.* do note the ſame as in the ſeventh Table, ſave *M* and *M* doe ſhew the inſide, or inner part of the third infolder. But *S* ſheweth here privately the going forth of the veſſels of the Navel, which is between the Navel and the joyning together of the veſſels with the third infolder, which is alſo brought forth with a great ſpace between the ſhewing, where be certain (as it were) knots or ſwellings, according to the number of the which knots more or leſſe, Midwives fooliſhly do propheſie either few or many children to the woman, which of the learned men is taken but for a very fantaſie and worthy of reprehenſion. And moreover, when the child cometh forth (as it chanceth ſometimes) having that about his neck, they ſay that it is the ſame childs deſtinie to be hanged, with many other fooliſh conceits, rather to be laughed at, then to be believed.

The Declaration of the Characters of the ninth Figure of Women.

THe ninth Figure ſheweth the Matrix cut forth of the body, being of that bigneſſe as it was ſeen taken forth of a Woman at the laſt Anatomie which I did ſee at the Univerſitie of *Padua* in *Italy*. And moreover, we have ſo divided and cut aſunder the bottom of the Matrix by the middle, that the concavitie and hollow bought within the ſame might be perceived, and the thick ſubſtance alſo of both the coats of the Matrix, in women when be with child.

AABB. The concavitie and hollow bought of the bottom of the Matrix.

CD. A line ſomewhat after the manner of a ſeam, called in Latine *Scortum*, which doth belong to the place wherein the teſticle doth lie, which ſwelleth ſomewhat forth into the bought of the bottom of the Matrix.

EE. The thickneſs of the inner and proper coat of the bottom of the Matrix.

FF. A portion of the innermer bottom of the Matrix, ſwelling forth downward from the higher ſeat of the Matrix, into the hollowneſſe and bought of the bottom.

GG. The beginning of the neck or opening place of the bottom of the Matrix.

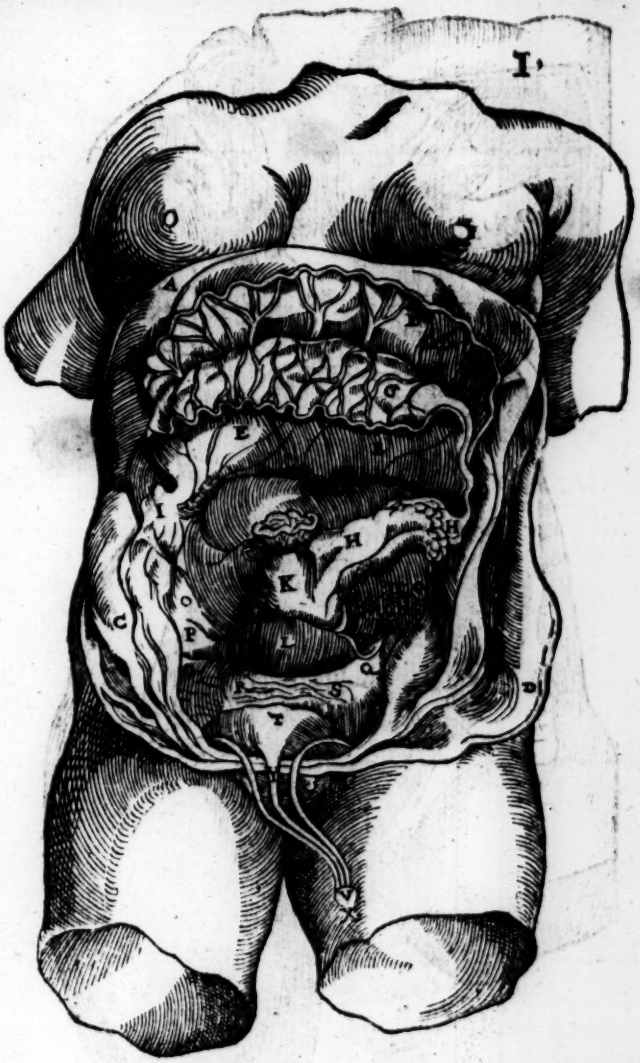
HH. The ſecond or uttermer infolder of the bottom of the Matrix, deſcended fram *Peritoneum*.

H. Here we have reſerved a portion on both the ſides of the thin coverings, deſcended from *Peritoneum*, and containing the Matrix.

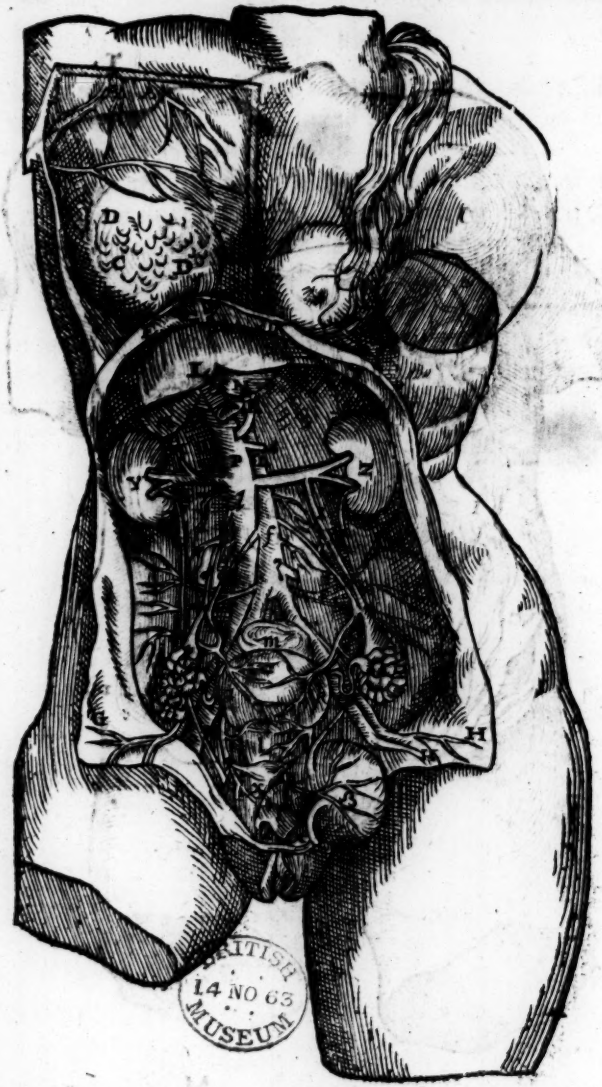
K. Here is alſo ſeen the ſubſtance of the neck of the Matrix, becauſe the cutting, wherewith we divided the bottom of the Matrix, was begun at this place.

L. A part of the neck of the bladder, implanted into the neck of the Matrix, caſting forth into it the Urine. The ſwelling parts of *Abdomen*, and whatſoever is elſe to be conſidered thereof, they may be ſufficiently known without direction of Characters.

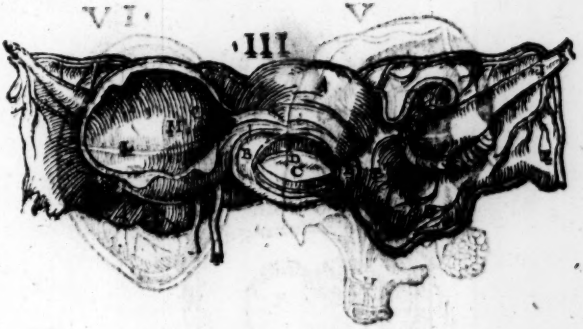
The end of the first Book.



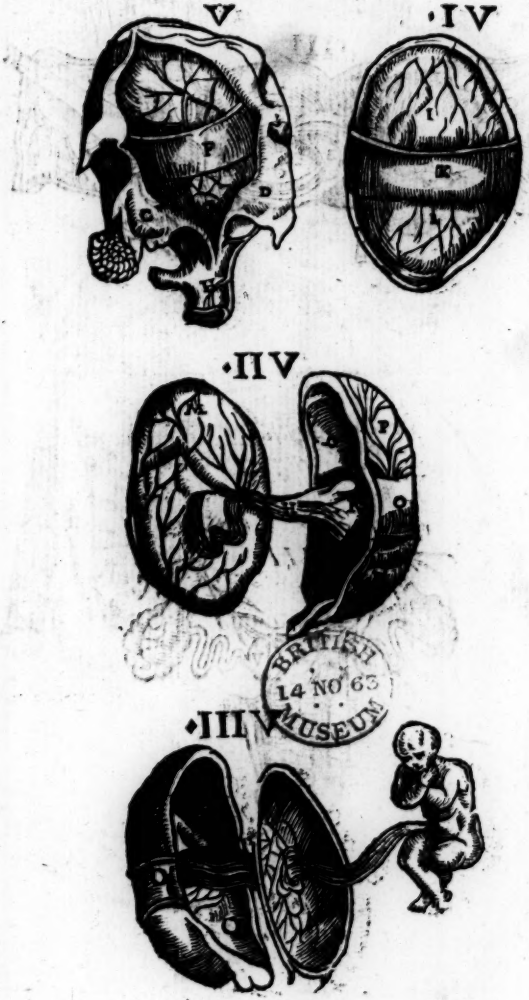
M



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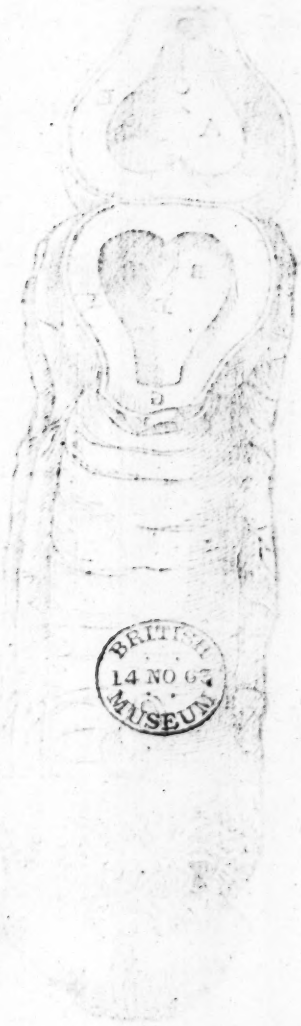

VI.
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VII.
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IX.





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The ſecond Book of the Birth of Man.

CHAP. I.

Of the time of Birth. And which is called Naturall, or Unnaturall.

IN the firſt Book we have ſufficiently ſet forth and deſcribed the manner, ſituation, and form of the Matrix wherein Man is conceived, with divers other matters, appending and concerning the better underſtanding of the ſame. And now here in this ſecond Book, we will declare the manner of the quitting and deliverance of the Infant out of the mothers womb, with other things thereto appertaining. And firſt here in this Chapter we will declare the tokens and ſignes, whereby ye may perceive whether the time of labor be near, or not: For when the houre of labour approacheth near, theſe ſigns following evermore proceed and come before.

Firſt, certain dolors and pains begin to grow about the guts, the Navel, and the reins of the back, and likewiſe about the thighs and the other places being near to the privie parts, which likewiſe then beginneth to ſwell and to burn, and to expel humors, ſo that it giveth a plain and evident token that the labour is near.

But ye ſhall note, that there is two manner of Births, the one called natural, the other not natural. Natural Birth is, when the child is born both in due ſeaſon, and alſo in due faſhion.

The

The due ſeaſon is moſt commonly after the ninth moneth, or about fortie weeks after the conception, although ſome be delivered ſometimes in the ſeventh moneth, and the child proveth very well. But ſuch as are born in the eight moneth, either they be dead before the birth, or elſe live not long after.

The due faſhion of Birth is this: firſt the head cometh forward, then followeth the neck and ſhoulders, the arms with the hands lying cloſe to the body toward the feet, the face and forepart of the child being towards the face and forepart of the mother, as it appeareth in the firſt of the Birth Figures.

For, as hath been ſaid alreadie in the firſt Book, before the time of deliverance, the child lieth in the Mothers womb the head upward, and the feet downward, but when it ſhould be delivered it is turned clean contrarie, the head downward, the feet upward, and the face towards the mothers belly, and that if the birth be Naturall. Another thing alſo is this, that if the birth be Naturall, the deliverance is eaſie, without long tarying or looking for it.

The birth not Naturall is, when the mother is delivered before her time, or out of due ſeaſon, or after any other faſhion then is here ſpoken of before: as when both the legs proceed firſt, or one alone, with both the hands up, or both down, or elſe the one up, and the other down, and divers other wayes, as ſhalbe hereafter more clearly declared.

CHAP.

CHAP. II.

Of eaſie and uneaſie, difficult, or dolorous deliverance, and the cauſes of it: with the ſignes how to know and foreſee the ſame.



Ery many be the perils, dangers, and throngs, which chance to women in their labour, which alſo enſue and come in divers wayes, and for divers cauſes, ſuch as I ſhall here declare.

Firſt, when the woman that laboureth is conceived over young, as before twelve or fifteen years of age (which chanceth ſometime, though not very often) and that the paſſage be over anguſt, ſtrait, or narrow, or naturally, or elſe for ſome diſeaſe and infirmitie, which may happen about that part, as apoſtumes, puſhes, pyles or bliſters, and ſuch other.

Through the which cauſes, nature cannot (but with great dolor and pain) open and dilate it ſelf, to the expelling and deliverance of the child. And ſometime the veſike or bladder, or other intrails being about the Matrix or Womb, be alſo apoſtumate and bliſtered, which being grieved, the Matrix or Womb likewiſe for vicinitie and neighbourhood is grieved with them, and that hindereth greatly the deliverance. Alſo ſometime in the Fundament are hemorrhoides, or pyles, and other puſhes, chappings or chines, which cauſe great pain. Alſo hardneſs and difficultie or binding of the bellie, which things, for the grief and pain that inſueth of them, cauſeth the woman to have little power to help her ſelf in her labour.

Furthermore, if the partie be weak and of feeble complexion, or of nature very cold, or too young, or very aged, or exceeding groſs and fat, or contrariwiſe too ſpare and lean, or that ſhe never had child before, or that ſhe be over timerous and fearful, divers, wayward, or ſuch a one that will not be ruled, removing her ſelf from one place to another, all ſuch things cauſeth the labour to be much more painful, cruel, and dolorous, then it would otherwiſe be. Alſo ye muſt underſtand, that generally the Birth of Man-child is eaſier then the Birth of the Woman-child.

Item, if the child be of a fuller and greater groweth, then that it may eaſily paſſe that narrow paſſage, or contrariwiſe, if it be ſo faint, weak and tender, that it cannot turn it ſelf, or doth it very ſlowly, or if the woman have two children at once, or elſe that it, with the which ſhe laboureth, be a monſter; as for example, if it hath but one body and two heads, as appeareth in the 18. of the Birth-figures, ſuch as of late was ſeen in the dominion of Werdenbergh.

Again, when it proceedeth not in due time, or after due faſhion, as when it cometh forth with both feet or both knees together, or elſe with one foot onely, or with both feet downwards, and both hands upwards, or elſe (the which is moſt perillous) ſide-long, arſ-long, or back-long, or elſe (having two at a Birth) both proceed with their feet firſt, or one with his feet, and the other with his head, by thoſe and divers other wayes the woman ſuſtaineth great dolor, pain, and anguiſh.

Item, if the woman ſuffer abortement, that is to ſay, bring forth her child in the fourth or fifth moneth after the conception, which is before the due time, in this caſe it ſhall be great pain to her, for ſo much as in that time,

time, the port of the womb is ſo firmly and ſtrongly incloſed, that unneath the point of a needle may enter in at it.

Alſo if the child be dead in the mothers belly, it is a very perillous thing, forſomuch that it cannot be eaſily turned, neither can it weld or help it ſelf to come forth: or if the child be ſick or weakned, ſo that it cannot for feebleneſs help it ſelf. The which thing may be foreſeen and known by theſe tokens: if the woman with child have been long ſick before her labour, if ſhe have bin ſore laſked, if after her conception ſhe have had daily and unwonedly her flowers, if ſtraight after one moneth upon the conception her breſts yield any milk, if the child ſtir not, nor move at ſuch time as is convenient for it, theſe be arguments and tokens that it ſhould be very weak. By what tokens ye ſhall know it is dead, I ſhall ſhew you hereafter.

To know whether the child be weak in the mothers belly.

Alſo there is great peril in labouring, when the ſecundine or latter Birth is overfirm or ſtrong, and will not ſoon rive or break aſunder, ſo that the child may have his eaſie coming forth. And contrariwiſe when it is overweak, ſlender, or thin, ſo that it breaketh aſunder before that the child be turned, or apt to iſſue forth, for then the humours which are collect and gathered together about this ſecundine or ſecond Birth, paſſe away ſooner then they ſhould do, and the Birth ſhall lack his due humidities and moyſtures which ſhould cauſe it the eaſier to proceed, and with leſs pain.

Peril in the ſecundine.

The Birth alſo is hindered by overmuch cold, or overmuch heat: for in overmuch cold, the paſſage and all other pores of the labouring woman be coarcted and made more narrower then they would otherwiſe be. Likewiſe overmuch heat debiliteth, weakneth, and

faintech both the woman and the child, ſo that neither of them in that caſe can well weeld or help themſelves for faintneſs.

And further, if the woman have uſed to eat commonly ſuch meat or fruits which doe exiccate or drie, and conſtrain or bind, as Medlers, Cheſtnuts, and all ſowre fruits, as Crabs, Chokepeares, Quinces, and ſuch other, with overmuch uſe of Verjuice, and ſuch like ſowre ſauces, with Riſe, Mell, and many other things: all this ſhall greatly hinder the Birth.

Alſo the uſe of cold Bathes after the fifth moneth following the conception, or to bathe in ſuch water where Allom is, Iron, or Salt, or any ſuch things which do coarct and conſtrain, or if ſhe have been oft times heavie and mourning, or ill at eaſe, or if ſhe have been kept over hungrie and thirſtie, or have uſed overmuch watch and walking: either if ſhe vſed a little before her labour, things of great odour, ſmell or ſavour, for ſuch things (in many mens opinions) attract and draw upward the Mother or Matrix, the which is great hinderance to the Birth.

Alſo, if the woman feel pain onely in the back, and and above the navel, and not under it, it is a ſign of hard labour: likewiſe if ſhe were wont in times paſſed to be delivered with great pain, is an evidence and likelyhood of great labour alwayes in the Birth.

Tokens of eaſie deliverance.

Now ſigns and tokens of an expedite and eaſie deliverance, be ſuch as be contrary to all thoſe that have been rehearſed before.

As for example, when the woman hath been wont in times paſt eaſily to be delivered, and that in her labour ſhe feel but little throng or dolor, or though ſhe have great pains, yet they remain not ſtill in the upper parts,

parts, but deſcend alwayes downwards to the nether parts or bottom of the belly.

And to be ſhort, in all painful and troubleſome labours, the ſigns betoken and ſignifie good ſpeed and luck in the labor: unquietneſs, much ſtirring of the child in the mothers belly, all the throngs and pains tumbling in the fore-part of the bottom of the belly, the woman ſtrong and mightie of Nature, ſuch as can well and ſtrongly help her ſelf to the deliverance of the Birth.

And again, evil ſignes be thoſe, when ſhe ſweateth cold ſweat, and that her pulſes beat and labour over ſore, and that ſhe her ſelf in the labouring faint and ſown : theſe be unluckie and mortal ſignes.

CHAP. III.

How a Woman with child ſhall uſe her ſelf, and what remedies be for them that have hard labour.

TO ſuccour and help them that are in ſuch difficult peril of labour, as we have ſpoken of before, ye muſt obſerve, keep, and mark thoſe things that we ſhall (by the grace of God) ſhew you in this Chapter following.

How the labour may be made more eaſie.

Firſt, the woman with child muſt keep two diets, the one a moneth before her labour, the other in the very labouring. And above all things ſhe muſt eſchew and forbear all ſuch occaſions which may hinder the birth, to the uttermoſt of her power, the which occaſions we rehearſed in the Chapter before. But if there be any ſuch thing which cannot be avoyded, for ſo much

as

as it cometh by Nature, or by long continuance and cuſtome, in this caſe yet ye ſhall uſe ſome ſuch remedies, the which may ſomewhat aſſwage it, mollifie it, or make it more eaſie or tollerable, ſo that it hinder the Birth ſo much the leſs.

But if it ſo be, that any infirmitie, or diſeaſe, ſwelling, or other apoſtumation chance about the mother or the privie part, or about the veſick or bladder, as the ſtone, the ſtrangurie, and ſuch like, the which things may cauſe ſuch ſtraitneſs and coanctation, that unneath without great and horrible pain the partie can be delivered or diſcharged: In theſe caſes it behoveth ſuch things to be looked unto, and cured, before the time of labour cometh, by the adviſe of ſome expert Surgeon.

Alſo if the woman be overmuch conſtipate or bound moſt commonly ſhe muſt uſe, the moneth before her labour, ſuch things the which may lenifie, mollifie, diſſolve, and looſe the belly, as apples fried with ſugar, taken faſting in the morning, and after that a draught of pure wine alone, or els tempered with the juyce of ſweet and very ripe apples.

Alſo to eat figs in the morning, and at night, looſeth well the belly. If theſe profit not, *Caſsia fiſtula* taken 3 or 4 drams one half houre before dinner, ſhal looſe the belly without perill.

Again, in this caſe ſhe muſt refrain from all ſuch things as do harden, reſtrain, and conſtipate, as meats broyled or roſted, and rice, hard egs, beef, cheſnuts, and all ſowre Fruits, and ſuch like.

Alſo if further neceſſitie require, ſhe may receive a cliſter, but it muſt be very gentle and eaſie, made of a pint of the broth of a chicken or other tender fleſh, there

to

to putting ſo much courſe ſugar or honey, as may make it reaſonably ſweet, and half a ſpoonful of white ſalt. Or for the poor woman may be made a cliſter of a pint of water, wherein hath been ſod Mallows, or Hollyoke, with honey and ſalt, as before. She may uſe alſo ſome other caſie and temperate purgation, to mollifie and looſe her withall, as Mercurie ſodden with fleſh in pottage, and divers ſuch other, or elſe a ſuppoſitor tempered with Sope, Lard, or the yolks of egs. Things to looſe the belly.

And if it chance that (the labour drawing near) ſhe waxe faint or ſickly, then muſt ye comfort her with good comfortable meat and drink, wholeſome and noble electuaries, and in this time muſt ſhe doe all ſuch things the which can make her apt and ſufficient to her labour, and to uſe ſuch things the which may laxe, open and mollifie the nature of the paſſage, ſo that the birth may the more freely proceed, and that chiefly in the younger women. Wherewith to comfort the woman in her labour.

The elder women, for becauſe that thoſe parts in them be ſomewhat drier, and harder, therefore they muſt uſe hot and moiſt things, which have propertie to lenifie and ſupple, and that both in meat and drink, and alſo in outward Fomentations, bathings, ſuppoſitories, and anointments.

Anointments wherewith ye may ſupple the privie place, be theſe, *Henſ greace*, *Ducks-greace*, *Gooſe greace*, *alſo oyle Olive*, *Linſeed oyle*, *the oyle of the Fenegreek*, *or the viſcoſit of Holioke*, and ſuch other: and for drink, let her uſe good ripe wine mixed with water. Alſo there muſt be a conſideration in the dieting of the woman, that ſhe may uſe ſuch things the which may moyſten her, and not make her fat.

Contrariwiſe, let her avoid ſuch things the which ſhould

ſhould exiccate, drie, conſtrain, or coarct her, and that all the moneth before her labour.

Bathes to looſe and gently to open the body.

But about ten dayes before the time (if ſhe feel any pain or grief) let her uſe every day to waſh or bathe her with warm water, in the which alſo that ſhe tarry not over long in bathing, for weakning of her, and therein let her ſtand, ſo that the water come above the Navel a little, and alſo ſeethe in the water, *Mallows, Holyoke, Cammomil, Mercury, Maiden-haire, Linſeed, Fenegreke ſeed*, and ſuch other things which have vertue to mollifie and ſupple.

And if it be ſo, that for weakneſs of the body ſhe may not indure this bathing in warm mater, then with a ſpunge or other cloth dipped in the foreſaid Bath, let her ſokingly waſh her feet, her thighes, and her privie parts, the which things ſhall greatly profit her. But in ſuch time beware ye come not in the common hot houſes, for they would cauſe you to be feeble and faint, which were ill in this caſe.

Anointments to ſupple.

And when ye are thus bathed or waſhed, then ſhall it be very convenient for you to anoint with the foreſaid greaces and oyles, your back, belly, navel, ſides, and ſuch places as are near to the privie parts. Furthermore, it ſhall be greatly profitable for her, to convey inward into the privie part theſe foreſaid oyles or greaces, with a ſpung, or other thing made for the purpoſe, ſhe lying upright, the middeſt of her body moſt higheſt, ſo that it may the better remain within her, and that chiefly if the Matrix, be drie, or elſe the partie very lean and ſpare.

It ſhall be alſo very profitable for us to ſuffume the neather places with *Muſk, Amber, Gallia, Muſcata*, which put on embers, yield a goodly ſavour by the which

which the nether places open themſelves, and draw downward.

Alſo as I ſaid before, ſhe muſt take good heed to her diet, that ſhe take things the which may comfort and ſtrengthen the bodie, feeding not overmuch of any thing, and to drink pleaſant and well ſavouring wine, or other drink, alſo moderately to exerciſe the body in doing ſomething, ſtirring, moving, going or ſtanding, more then otherwiſe ſhe was wonted to do; theſe things further the Birth, and make it the eaſier. And this is the manner of diet, the which we adviſe the woman to keep the moneth before her labour or longer. Sweet fumes.

Another diet there is, the which ſhe ought to obſerve in the time of labour, when the ſtorms and throngs begin to come on, and the humors which yet hitherto have remained about the Matrix or Mother collected, now begin to flow forth: and this manner of diet conſiſteth in two ſorts.

Firſt, that ſuch things be procured and had in readineſs, which may cauſe the birth or labour to be very eaſie. What is to be done when the time of labour is come.

Secondly, to withſtand, defend, and to put away (ſo near as may be) the inſtant and preſent dolours And as touching this point, it ſhall be very profitable for her, for the ſpace of an houre to ſit ſtill, then (riſing again) to go up and down a pair of ſtairs crying and reaching ſo loud as ſhe can, ſo to ſtir her ſelf.

And alſo it ſhall be very good for a time, to retain and keep in her breath, for becauſe that through that means, the guts and intrails be thruſt together and depreſſed downward. And it ſhall be very good to receive ſome medicine to provoke the birth, of the which we will ſpeak more hereafter.

Now when the woman perceiveth the Matrix or Mother to wax lax and looſe, and to be diſſolved, and that the humours iſſue forth in great plentie, then ſhall it be meet for her to ſit down, leaning backward, in manner upright: for which purpoſe in ſome regions (as in *France* and *Germany*) the Midwives have ſtools for the nonce, which being but low, and not high from the ground, be made ſo compaſs-wiſe, and cave or hollow in the midſt, that, that may be received from underneath which is looked for, and the backe of the ſtool leaning backward, receiveth the back of the woman. The faſhion of the which ſtool is ſet in the beginning of the Birth-figures hereafter.

Of the Midwifes ſtool.

And when the time of labour is come, in the ſame ſtool ought to be put many clothes or clouts in the back of it, the which the Midwife may remove from one ſide to another, according as neceſſitie ſhall require. The Midwife her ſelf ſhall ſit before the laboring woman, and ſhall diligently obſerve and wait, how much, and after what means the child ſtirreth it ſelf: alſo ſhall with her hands, firſt anointed with the oyle of Almonds, or the Oyle of white Lillies, rule and direct every thing as ſhall ſeem beſt.

Alſo the Midwife muſt inſtruct and comfort the partie, not onely refreſhing her with good meat and drink, but alſo with ſweet words, giving her good hope of a ſpeedful deliverance, incouraging and inſtomaking her to patience and tollerance, bidding her to hold in her breath ſo much as ſhe may, alſo ſtriking gently with her hands her belly above the Navel, for that helpeth to depreſs the Birth downward.

The midwife muſt give comfortable words to the partie traveling.

But if the woman be any thing groſs, fat, or fleſhie, it ſhall be beſt for her to lie groveling, for by that means the

the Matrix is thruſt and depreſſed downward, anointing alſo the privie parts with the oyle of white Lillies. And if neceſſitie require it, let not the Midwife be affraid, nor aſhamed to handle the places, and to relax and looſ the ſtraits (for ſo much as ſhall lie in her) for that ſhall help well to the more expedite and quick labour.

But this muſt the Midwife above all things take heed of, that ſhe compel not the woman to labour before the Birth come forward, and ſhew it ſelf: For before that time, all labour is in vain, labour as much as you liſt. And in this caſe many times it cometh to paſs, that the partie hath laboured ſo ſore before the time, that when ſhe ſhould labour indeed, her might and ſtrength is ſpent before in vain, ſo that ſhe is not now able to help her ſelf, and that is a perillous caſe.

Furthermore, when the Secundine or ſecond Birth (in the which the Birth is wrapped and contained) doth once appear, then may ye know that the labour is at hand, wherefore if the ſame Secundine break not of his own kind, it ſhall be the Midwives part and office, with her nails eaſily and gently to break and rent it, or if that may not conveniently be done, then raiſe up betweene your fingers a piece of it, and cut it off with a pair of ſhears, or ſharp knife, but ſo that ye hurt not the Birth with the cut.

This done, by and by enſueth conſequently the flux and flow of humours, of the which I ſpake before, and then next followeth immediatly the Birth.

But if it ſo chance that the Secundine ſhould be cut by the Midwife, and all the waterie part iſſued and ſpent before due time and neceſſitie ſhould require it, ſo that the privie paſſage be left exiccate and drie, the Birth not yet appearing, by this means the labour ſhould be

hindred and letted. In this case ye shall anoint and mollifie that privie passage with the Oyle of white Lillies, or some of the greaces spoken of before, first warmed, and so conveyed into the privie parts, the which things will cause the way to be slippery, supple, and easie for the birth to pass. But chiefly in these difficulties should profit the white of an egge, together with the yolk powred into the same place, which should cause it to be most slippery and sliding, and supply the room of the natural humidities spent before.

The I. Figure, The head proceeding first.

I. And if it be so, that the Birth be of a great growth, and the head stick in the coming forth, then must the Midwife help all that she may, with her hand first anointed with some oyle, opening and inlarging the way, that the issue may be the freer. Likewise must be done if she bear two children at once. And all this is spoken of the Naturall Birth, when that first proceedeth the head, and then the rest of the body ordinately, as ye may see in the first of the Figures following.

The II. Figure.

II. But when the Birth cometh not naturally, then must the Midwife doe all her diligence and pain (if it may be possible) to turn the Birth tenderly with her anointed hands, so that it may be reduced again to a naturall Birth. As for example; Sometime it chanceth the childe to come the legs and both arms and hands downward, close to the sides, first forth, as appeareth in the second of the Birth Figures. In this case the Midwife must doe all her pain with tender handling and anointing to receive forth the child, the legs being still close together, and the hand likewise remaining, as appeareth, in the said second Figure.

The legs and both hands down, proceeding first.

How-

Howbeit, it were far better (if it may be done by any poſſible waies or means) that the Midwife ſhould turn theſe legs coming firſt forth, upwards again by the bellyward, ſo that the head might deſcend downward by the back part of the womb, for then naturally again and without perill might it proceed and come forth as the firſt.

III. Again, ſometime the Birth cometh forth with both legs and feet firſt, the hands being lifted up above the head of the child, and this is the perillouſt manner of Birth, that is, as appeareth in the III. of the Birth Figures. And here muſt the Midwife doe what ſhe may to turn the Birth (if it may be poſſible) to the firſt Figure, and if it will not be, then reduce the hands of it down to the ſides, and ſo to reduce it into the ſecond Figure. But if this alſo will not be, then receive the feet as they come forth, and bind them with ſome fair linnen cloth, and ſo tenderly and very ſoftly looſe out the Birth till all be come forth, and this is a very jeopardous labour. *The III. Figure.*

IIII. Alſo ſometime the Birth cometh forth with one foot onely, the other being lift upward, as appeareth in the fourth Figure. And in this caſe it behoveth the labouring woman to lay her upright upon her back, holding up her thighs and belly, ſo that her head be the lower part of her body, then let the Midwife with her hand return in again the foot that cometh out firſt, in as tender manner as may be, and warn the woman that laboureth to ſtir and move her ſelf, ſo that by the moving and ſtirring, the Birth may be turned the head downward, and ſo to make a natural Birth of it, and then to ſet the woman in the ſtool again, and to do as ye did in the firſt Figure. *The IIII. Figure.*

But

But if it be ſo that notwithſtanding the mothers ſtirring and moving, the Birth do not turn, then muſt the Midwife with her hand ſoftly fetch out the other leg which remained behind, evermore taking heed of this, that by handling of the child ſhe do not remove nor ſet out of their place the two hands hanging downward toward the feet.

The V. Figure. V. Likewiſe, ſometime it cometh to paſſe, that the ſide of the child cometh forward, as appeareth in the V. Figure, and then muſt the Midwife doe ſo, that it may be returned to his natural faſhion, and ſo to come forth.

The VI. Figure. VI. Alſo ſometime the child commeth forth the feet forward, the leggs being abroad, as in the VI. Figure, and then muſt the Midwife ſee that the feet and legs may be joyned together, and ſo come forth, evermore regarding the hands, as I warned you before.

The VII. Figure. VII. If it come with one of the knees or both forward, as in the VII. Figure, then muſt the Midwife put up the Birth, till ſuch time as the legs and feet come right forth, and then doe as afore.

The VIII. Figure. VIII. When the child cometh headlong, one of the hands coming out and appearing before, as in the VIII. Figure, then let the Birth proceed no further, but let the Midwife put in her hand, and tenderly by the ſhoulders thruſt in the Birth again, ſo that the hand may be reſettled in his place, and the Birth to come forth ordinately and naturally, as in the firſt Figure: But if by this means the hand come not to his convenient place, then let the woman lie upright with her thighes and belly upwards, and her head downwards, ſo that by that means it may be brought to paſſe, and then bring her to her ſeat again.

IX. But

IX. But if it proceed with both hands forward, then muſt ye likewiſe doe as before, by the ſhoulders thruſting it back again, until ſuch time as the hands lie cloſe to the ſides, and ſo to come forth, as appeareth in the IX. Figure. *The IX. Figure.*

X. But when it cometh arſward, as in the X. Figure may be ſeen, then muſt the Midwife with her hands return it again, until that time that the Birth be turned, the legs and feet forward: either elſe, if it may be ſo, it were beſt that the head might come forward, and ſo naturally to proceed. *The X. Figure.*

XI. But when the Birth cometh forth with both the hands and both the feet at once, as in the XI. Figure, then muſt the Midwife tenderly take the child by the head, and return the legs upward, and ſo receive it forth. *The XI. Figure.*

XII. And if ſo be that it appear and come forth firſt with the ſhoulders, as in the XII. Figure, then muſt ye fair and ſoftly thruſt it back again by the ſhoulders, till ſuch time as the head come forward. *The XII. Figure.*

XIII. And when it cometh breſtward as in the XIII Figure, the legs and hands biding behind, then let the Midwife take it by the feet, or by the head, which that ſhall bee moſt apt and commodious to come forward, returning the reſt upward, and ſo to receive it forth: but if it may be headling, that ſhall be beſt. *The XIII. Figure.*

XIIII. Now ſometime it chanceth the woman to have two at a burthen, and that both proceed together headlong, as in the XIIII. Figure, and then muſt the Midwife receive the one after the other, but ſo, that ſhe let not ſlip the one, whileſt ſhe taketh the firſt. *The XIIII. Figure.*

XV. If

The XV. Figure.

XV. If both come forth at once with their feet forward, then must the Midwife be very diligent to receive first the one, and then the other, as hath been shewed before.

The XVI. Figure.

XVI. When the one cometh headlong, the other footwise, then must the Midwife help the Birth that is most nearest the issue, and it that cometh footlong, (if she can) to return it upon the head, as is spoken of before, taking ever heed that the one be not noysome to the other in receiving forth of either of them.

The XVII. Figure.

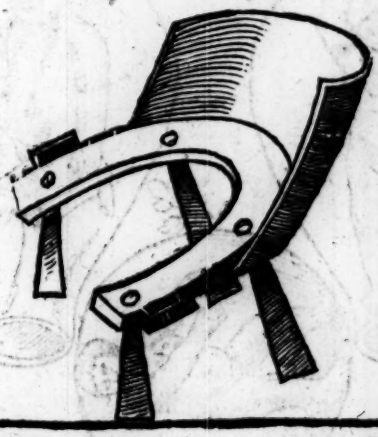
XVII. And to be short, let the Midwife oftentimes anoint and mollifie the way and passage with some of the foresaid ointments, to make the womans labour so much the easier, and have the less travel and pain. And if there chance to be any Apostume or disease about those places in this time, by such anointing to allay and swage the pain, so that for that time it may be the less grief to the partie, as I spake before also. And for them that be in this case, it shalbe best to lie groveling, as I said of the gross, fat, and fleshie women.

THE

THE BIRTH FYGVRES

THE WOMANS STOOLE

THE



II



I



THE BYRTHE











BRITISH
14 NO 63
MUSEUM

FYGVRES











THE BYRTHE FYGVRES

XIII



XIIII



XV



XVI



XVII



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14 NO 63
MUSEUM

CHAP. V.

Remedies and Medicines by the which the labour may be made more tollerable, easie and without great pain.

THe things which help the Birth and make it more easie are these. First the woman that laboreth, must either sit groveling, or else upright, leaning backward, according as it shall seem commodious and necessary to the partie, or as she is accustomed. And in winter or cold weather, the Chamber wherein she laboreth must be warmed: and in summer or hot weather let in the air to refresh her withall, lest between extream heat and labor the woman faint and swoone. And furthermore, she must be provoked to sneesing, and that either with the powder of *Eleborus*, or else of Pepper. Also the sides of the woman must be stroken downward with the hands, which helpeth greatly and furthereth. And let the Midwife alway be very diligent, providing and seeing what shall be necessarie for the woman, anointing the privities with oyle, or other such greaee as I spake of before, in this fashion.

Means to help and provoke the Birth.

Take the oyle of white *Lilies*, or *Ducks-greace*, and with that temper two grains weight of *Saffron*, and one grain of *Musk*, and therewith anoint the secret parts. If this profit nothing, then use this suffumigation.

A good mollifying oyntment.

Take *Myrrhe*, *Galbanum*, *Castorium*, let these be beaten, and make like pils of them, tempered togeather with

Bulls-

Buls-gall; then tak a dram of theſe Pils, and put it on hot coals, and let the woman receive the fume and ſavour of it underneath.

Another perfume. Take yellow Brimſtone, Myrrhe, Madder, Galbanum, Oppoponacum, of each like much and temper all theſe together, making of them pills, and with theſe alſo ye may make Fume to be received underneath.

Item, The fume of Culver-dung, or Hawks-dung, by putting to it of Oppoponacum, is ſoveraign for the ſame. All theſe fumes open the pores beneath, and cauſeth Nature to be the freer in deliverance.

Alſo, It is very good to dip wooll in the juyce of Rue, and the ſame to convey into the ſecrets. Alſo the powder of *Ariſtolochia Rotunda*, or the root called *Bethon Martis Ciclaminus*, or *Malum terræ*, or the ſeed of *Staviſacre*, any of theſe wrapped in wooll, and conveyed inward, provoketh and calleth forth the Birth.

Item, Take *Heleborus*, *Oppoponacum*, and wrap them together in wooll, and miniſter them inward, for that will bring forth and provoke the Birth, whether it be alive or dead. Alſo the rind and bark called *Caſsia lignea* beaten to powder, and tempered with wine, and drunk, provoketh well the Birth.

Item. Aſa-fetida, of the bigneſs and weight of a peaſe, mingled together with *Caſtorium*, of the weight of a dram, beaten together and tempered with wine mixed with water, and ſo drunk, is very good to provoke the Birth, alſo Canel drunk with wine is very good.

Item, Take a ſcruple of *Roſes*, with the water of the ſeed of *Fenegreeke*, *Cicertula*, *Maiden hair*, all beaten together and ſodden, and the oyl of blew *Flourdeluce*, a ſmall quantitie tempered therewithall, and then give it

to

to the woman that laboureth, and it ſhall provoke the Birth greatly. And *Caſsia lignea*, and *Aſa fetida* drunk with wine, be very good for the ſame.

Alſo Holyoke ſodden in conduit water and drunk, is ſoveraign for the ſame purpoſe, and it is very good for her to waſh her in the water in the which this *Holioke* is decoct and ſodden.

Item, Certain Pils, the which make the labour eaſie and without pain.

Take *Ganel*, *Cinamome*, and *Savine* of each a dram, of *Caſsia lignea* a dram and a half, of *Myrrhe*, *Ariſtoloschia Retunda*, and *Coſtus amarus*, of each a dram, of *Storax liquida* half a dram, and of *Oppium* the weight of 12. grains, beat theſe altogether, and form them into pils, and give unto the woman two drams of theſe pils, with two ounces of good old wine.

Item, *Saffron* and *Siler montanum* provoketh the Birth of any living thing, if it be drunken: howbeit to a woman give never paſſing a dram at once of *Saffron*, for greater quantitie ſhould greatly hurt.

Item, Take five drams of *Savine*, of *Rue*, or hearbe *Grace* one dram and a half, of *Juniper-berries* two drams, of *Aſa fetida*, *Amoniacum*, *Madder*, of each two drams: of theſe make pils, given to the woman in labour, with water in which is ſodden *Savine* and *Penirial*, or elſe with the broth of *Cicercula*, and the juyce of *Rue*, ſhall help very greatly.

Item, Take two drams of *Savine*, of *Aſa fetida*, *Amoniacum* and *Madder*, of each half a dram, theſe temper together in pils, and give her with wine one dram of the ſame.

Item, Take of *Ariſtolochia longa*, *Pepper* and *Mirrhe*, of each like much, confict them together with wine, and make

make pills of them, and miniſter them with an ounce of water of the decoction of *Lupines*, theſe pils be of ſuch efficacie and ſtrength, that it alleviateth and unpaineth the Birth, it delivereth the Matrix or Mother from all manner of Birth, be it alive or dead.

Item, Take of a white *Bdellium*, *Myrrhe*, and *Savine*, of each like much, temper theſe with *Caſsia lignea*, and *Honey*, and make pils of them to the bigneſs of Peaſon, and of theſe pils give at each time five to the labouring woman, which be of the ſame might and ſtrength, that the other pils ſpoken of here next before are.

Item, Take of *Mirrhe*, *Caſtorium*, and *Storax*, of each one dram, temper them with honie, and make pils of it: theſe for this purpoſe excel and paſs all other, they be of ſuch vertue and ſtrength in operation.

A plaſter to provoke the Birth.

Take wild *Geward*, and ſeethe it in water, in the ſame water temper *Mirrhe*, the juice of *Rue* and *Barley* meal, ſo much as ſhall be ſufficient, ſtamp theſe things together, and make it plaſterwiſe, then lay it to the womans belly between the Navel and the nether part: This plaſter ſhall help marvellouſly.

And although many other things there be which have vertue and power to provoke the Birth, and to help it, yet leaving all ſuch things for brevitie and ſhortneſs, we have ſet here onely a certain, whoſe efficacie and power is ſufficient to this preſent purpoſe.

CHAP.

CHAP. V.

How the Secundine or second Birth shalbe forced to issue forth, if it come not freely of his own kind.

HEre also sometime it cometh to pass, that the Secundine, which is wont to come together with the Birth, remain and tarrie behind, and follow not, and that for divers causes. One is, because peradventure the woman hath bin so sore weakned and feeblished with travel, dolor, and pain, of that first birth, that she hath no strength remaining to help her self to the expelling of the second birth. Another may be, that it be intangled, tied, or let within the Matrix (which chanceth many times) or that it be destitute of humours, so that the water be flown from it sooner then time is, which should make the places more slippery and more easie to pass thorow: or else that the places overwearied with long and sore labor, for pain contract or gather together, and inclose themselves again, so that the places be swoln for anguish and pain, and so let the coming forth of the second birth.

But to be short, of whatsoever it be thus stopped, the Midwife in any wise must find such means, that it may be unlooſed and expulsed: For otherwise, great inconvenience should chance to the partie, and specially suffocation and choking of the Matrix, which also must so much the more be taken heed to, for because the second Birth retained and kept within, will soon putrifie and rot, whereof will insue evil, noysome, and pestiferous vapours, ascending to the heart, the brains and the midriffe, through the which means the woman shalbe short winded, faint hearted, often swounding, and

lying without any manner of moving or ſtirring in the pulſes, yea, and many times is plainly ſuffocated, ſtrangled, and dead of it. Wherefore that none of theſe things happen, with all diligence and pain it muſt be provided that the Secundine be expelled.

Retention of flowers for weakneſs.

If retention of it come by weakneſs of the labourer, through long travel, then muſt ſhe be recomforted and ſtrengthned with good comfortable meats and drinks, which may comfort her, as broth made of the yolk of egs, or with good old wine, and good fat and tidie fleſh, or birds, hens fleſh, capons, partridge, pigeons, and ſuch like. And if retention of this ſecundine come, becauſe the place is contract together again, or elſe that the Matrix is ſwollen for long pain: then muſt be uſed ſuch things to provok it out, the which do make the way ſlippery, ſupple, and eaſie for it to proceed, with the oils of ointments ſpoken of before, *as oil of white Lillies, of Majoram, and of blew Lillies.*

Item, the berries of Iuniper, or Galbanum, beaten to powder, and drunk with luk warm wine, wil cauſe the ſame to iſſue out

Item, Sothernwood, or elſe Penerial ſodden in wine, and the decoction drunken, is of the ſame vertue.

Item, to ſuffume the ſecrets with the perfumes written of before, is good for this purpoſe, and the vapor of the water in which Mallows, Holyoke, and Berefoot be ſodden, received beneath is alike good. Alſo to waſh that p.rt in which is ſodden Bran, or to bold a little bag full of ſodden Bran to the place, and therewithal to ſoak the place, is very profitable.

But if the retention of the Secundine come by reaſon that it is intangled or faſtned in ſome place of the matrix ſo that it will not reſolve nor looſe: *Then make a fume underneath of Brimſtone, Iwie-leaves, and Creſſes, or elſe of Creſſes and Figs. Alſo of all odoriferous and ſweet ſmelling*

things,

things, as Amber, Muſk, Frankincenſe, Gallia Muſcata, and confection: Near the which ſavours and perfumes put on the embers, muſt be ſo cloſely received underneath, that no part of the ſmell do aſcend to the noſe of the woman: For to the noſe ſhould the ſavour of nothing come, but only of ſuch things the which ſtink, or have abominable ſmel, *As Aſsa fetida, Caſtoreum, Mans hair or Womans hair burnt, Peacocks feathers burnt.* Item, in this caſe, it ſhalbe very good to make a perfume underneath *Of the hoofe of an Aſs*, which things although they be of ill ſavor, yet they be of ſuch nature and efficacie, that they occaſionate not onely the Secundine, but alſo dead births to proceed and come forth out of the Matrix. And in this caſe alſo let the woman hold her breath inward, ſo much as ſhe can, for that ſhall drive downward ſuch things as be in the body to be expelled.

Item, let her be provoked to ſneeſe with the powder of *Eleborus* or *Pepper* put in the noſe, holding her mouth and noſe ſo cloſe as may be. Alſo the ointment which is called *Unguentum Baſilicon*, conveyed into the Matrix, is very good, for it mollifieth the place, and draweth out the Secundine perforce, the which ſo done, as it is expelled, infuſe the oyl of Roſes into the ſame Matrix. *Item, Roſe water tempered with a quantitie of the Powder of Holyoke, and drunk*, is good to expel the Secundine.

And if it be ſo that any part of the Secundine do appear, let the Midwife receive it tenderly, looſing it out ſoftly, leſt it break, and if ye doubt that it wil break, then let the Midwife tie that part of the which ſhe hath hand-faſt, to the womans leg or foot, not very ſtrait, leſt it break, neither very lax, leſt it ſlip in again, and then cauſe her to ſneeſe. Now if the Secundine tarry or ſtick, ſo that it come not quickly forward, then looſe it a little

and a little very tenderly, wreathing it from one ſide to another, till ſuch time as it be gotten out, but ever beware of violent and haſtie moving of it, leſt with the ſecond Birth ye remove the Matrix alſo.

And if in this mean while the woman faint or ſwoon, by reaſon of great pain inſuing of the taking away of this Secundine, then muſt ye miniſter ſuch things to her the which comfort the head and the heart, *as be electuaries which are confect with Muſk, Amber, and the confection of pretious Stones, as Diamagariton*, and ſuch other. Alſo ſuch things the which comfort the ſtomach, as *Diagalanga, Diacinamomum*, and ſuch like, which are alwayes in a readineſs at the Apothecaries, the which alſo ſhe ſhall receive with wine.

Item, to remove the Secundine, and to expel it, Take *Rue, Horehound, Sothernwood*, and *Motherwort*, of each like quantitie, and then take ſo much of the Oyle of *Lillies*, as may be ſufficient to ſteep, moyſten, and ſoak the foreſaid Herbs, put all this together in a glaſen pot, covered with ſuch a cover that it have a little hole or vent above in the top of it, and ſet this pot over a fire of coals, ſo that it boyl a little while, then take it from the fire, and ſet it under the ſtool, where the woman ſitteth, made for the nonce, having a pipe made for the purpoſe, of the which the one end ye ſhall put into the vent or hole of the cover of the pot, and the other end muſt the partie receive into her body, and ſo to ſit cloſed round about with cloths, that no vapour or aire goe forth of the pot, having a few coals under it, to keep it hot: and thus ſit the ſpace of an houre or two, untill ſuch time as the Secundine move or begin to proceed of his own kind.

And if it be ſo that ye profit not this way, yet then lay

lay this plaſter on the belly, between the Navel and the ſecrets, of the which we ſhall ſpeak hereafter, the which is of ſuch operation and effieacie, that it expelleth dead births. If for all this the Secundine come not forward, then leave it, and uſe no more medicines, nor remedies to that purpoſe, but let it alone, for within few dayes it will putrifie and corrupt, and diſſolve into a watery ſubſtance, thick, like brine, or other fex mixed with water, and ſo iſſueth forth. Howbeit, in the mean while it will put the woman to great pain in the head, in the heart, and in the ſtomach, as we touched before.

CHAP. VI.

How many things chance to women after their labor, and how to avoid, defend, or remedie the ſame.

IT is alſo to be underſtood, that many times after the deliverance hapneth to women the fever, or ague, or ſwelling, or inflation of body, or tumbling in the belly, or els commotion or ſetting out of order of the Mother or Matrix. Cauſe of the which things is, ſometimes lack of due and ſufficient purgation and cleanſing of the flowres after the Birth, or elſe contrariwiſe overmuch flowing of the ſame, which ſore doth weaken the woman: alſo the great labour and ſtirring of the Matrix in the Birth.

Then as oft as it cometh for lacke of due purgation of the flowres, there muſt be miniſtered ſuch things the which may provoke the ſame, whether it be by medicines taken at the mouth, or by lotion and waſhing of the feet, or by fumes, or odour, or emplaſtration, or by decoction of hearbs ſerving to that purpoſe, or elſe by ointments, and ſuch other things, according as the perſon,

perſon or the peril doth require: of the which things, few or no women be ignorant. And ye muſt take diligent heed that ſhe be exactly and utterly purged. To this be agreeable all ſuch ſimples the which provoke Urine, and open the Veins, making free way for the blood to paſs and ſend the humours and matter downward, as *Motherwort, Aſarum, Savine, Penerial, Parſely, Charvil, Annis ſeed, Fennel-ſeed, Juniper-berries, Rue, Bay-berries, Germander, Valerian, Tyme, Cinamome, Spikenard*, and ſuch other. All theſe things as they do provok and cauſe the flowers to depart. Howbeit, as near as ye can, uſe none of theſe things without the counſel of an expert Phyſitian, leſt whileſt ye help one place, ye hurt another: alſo to ſneeſe, helpeth much to this matter, and to hold in the breath, incloſing the noſe and the mouth. *Alſo Fumigation made of the eyes of ſalt Fiſhes, or of the hoof of a Horſe, put underneath, provoketh the flowres.* If ye profit not by this means, then being able to bear it, let her blood in the vein called *Saphena*, under the ancles of the feet, for this provoketh flowres chiefly of all other things.

For the Ague in women with child.

Likewiſe doe if the woman have the Ague after her labor, for that cometh of the like cauſe by retention of flowres, and in the Fever let her uſe to drink *water, in the which is decoct Barly beaten, or Cicer and Barly together, or water in which is ſodden Tamarindi, or whay of Milk, and let her eat a cullis made of a Cock, and ſweet Pomegranates*, for theſe things do provoke the flowres, and mittigateth the immoderate heat, refreſhing greatly the body, looſing and opening ſuch things, the which before were conſtrict and cluddered together.

If the body after labor do ſwel and inflate, *then let her drink water, in the which is ſodden Cicer & Cummin, beaten together.*

Item,

Item, good old wine, with the electuarie, called *Diaciminum*, or of the *Trochiskes Alkechengi*, otherwiſe called *Halicacbus*.

Alſo in this caſe a cliſter made of ſuch things the which do vanquiſh and expel ventoſities, and windines, as *Annis-ſeed, Fennel-ſeed, Rue the heerb and the ſeed, Bayberries, Cummin, &c.* Alſo a peſſary or ſuppoſiter made for that part *of Ariſtolochia rotunda, Squinantum, Storax Liquida, Doronicum, Zeduaria.*

Again, if the woman after her labour have fretting and gnawing of the guts, and pain of the Matrix, and other ſecret parts there about, then let her uſe the vapour and fume of ſuch things the which have virtue to mittigare, ſwage and allay the pain, *as Mallowes, Holyoke, Fenegreeke, Cummin, Camomel, and Savine.* Of theſe alſo make emplaſters and bags, the which may be applied to the pained places.

Alſo to anoint the places with *Oleum Seſaminum* (if it were to be had) or the oyle of ſweet Almonds. And if no great heat doe abound in the woman, ſhe may drink, *Treakle*, or *Triſera magna*, with wine in which is decoct *Mother-wort*, or *Mug wort*.

Alſo againſt pain in the privie parts, take *Peneriall, Policaria*, ſix leaves of *Bay-tree*, ſeethe them together, and receive the vapour underneath cloſely.

Item, take *Rue*, red *Mother-wort, Sothern-wood*, beat them together, and temper them with the oyle of *Peneriall*, and put altogether in a pot, and ſet it over the fire a while, till it be ſomewhat ſodden together, and then take it off again, and put it into a little round linnen bag, made for the purpoſe, the which with thoſe hearbs in it, ye ſhall convey into the ſecrets.

Item, take *Camomell* and *Lyne*, of each alike much, four handfuls,

handfuls, bray them together, and ſeethe them with white wine, and then put it in a round bag of linnen, as before was done, and convey it into the womans privie parts.

Item, Let her drink for the ſame purpoſe, two grains of *Muske* with wine.

Item, Take white *Onions*, and cover them under the hot aſhes, the which when they be well roſted, beat them together with freſh butter unſalted and make it in manner of a plaiſter, and then put it in a linnen bag, and convey it into the places, as before: in the mean while perfuming the privie parts with white *Frankinſenſe* and *Storax*

If it be ſo that the woman be vexed about the back and loins after her labor, Take *Camomel* and *Mugwort*, of each two handfuls, of *Wormwood*, *Sothernwood*, of each one handful, of *Motherwort* three handfuls, of *Cinamome* and *Nutmegs* beaten ſmall half an ounce, decoct of all theſe things together, and in the water of this decoction, being warm, dip a ſpunge, or other linnen cloths, fomenting, ſoking, and ſtreaking the back with the ſame, and ſo do oftentimes, or elſe put all theſe foreſaid hearbs together ſodden in a bag, and lay it plaſterwiſe to the back.

If this profit not, Take oyl *Nardin*, oyl of white *Lillies*, of each an ounce and an half, to the which put a dram of *Nutmegs* beaten to ſmall powder, with this anoint the back.

Item, Take oyl of *Annis*, oyl of *Camomel*, of each an ounce, oyl of white *Lillies*, two ounces, of wax two drams, diſſolve all theſe together over the fire, and there with anoint the back.

But if after the labor the flowers iſſue more vehemently, and in greater abundance then they ſhould, to the great enfeebling of the woman, and inducing of much langour

languor and painfulneſs: then firſt ſhall ye note whereupon it cometh, for the cauſe known, the diſeaſe may the more readily be recured: and cauſes of it be divers, but moſt eſpecial thoſe that follow, that is to ſay, Of much abundant ſuperfluous blood contained in the whole body, or of much commixion of the cholerick humour and blood together, by the which the blood is infixed and chaifed, and ſo diſtendeth, openeth, and ſetteth abroad the veins which deſcend to the Matrix.

Alſo the blood being very thin and wateriſh, for ſo it penetrateth, thrilleth, and iſſueth forth ſooner. Alſo if the veins be very large, and receive much blood, for in that caſe they ſend forth the more again. And if the Matrix be unmightie and weakned, the veins likewiſe are weak and large, ſo that they cannot retain nor withhold the blood.

And if the body of the woman, or the outward parts be very denſe, cloſe, and compact together, ſo that the outward pores be contract and ſhut, in ſuch wiſe, that no vapours or ſweat can iſſue out at them, then this ſhall cauſe ill humours (which otherwiſe would paſſe through the pores in ſweat) to remain within the body, and there to ingender and increaſe great flux, and abundance of matter, which proceedeth with the flovvers, and augmenteth the quantity of them.

Alſo if the veins of the Matrix be (by ſome chance) open and flovv forth, as if the Matrix be periſhed or otherwiſe vicicate: or if it chance that the vvoman have had a fall, or hath bin thruſt, or beaten, by all and any of theſe means may come this inordinate flux of flovvres.

Novv ſeeing then that it inſueth by ſo manifold occaſions and cauſes, it ſhall be meet that vvomen in this caſe be nothing aſhamed nor abaſhed to diſcloſe their

Good counſel to the woman,

mind unto expert Phyſitians, ſhewing them every thing in it, as they know whereupon it ſhould come, ſo that the Phyſitian underſtanding the womans mind, may the ſooner by his learning and experience, conſider the true cauſe of it, and the very remedy to amend it. And many things there be which ceaſe and reſtrain this overmuch flowing of flowers, both *Electuaries*, *Confections*, *Trochisks*, *Powders*, *Clisters*, *Odours*, *Suffumigations*, *Bathes*, *Plaiſters* and *Ointments*, of which for the love of women I will here ſet forth the moſt principal and beſt.

Firſt, then to ſtint and reſtrain the outragious flux of flowers, it ſhall be very good to bind the arms very ſtraight and ſtrongly, and not the feet or hands, as ſome unwiſe men do teach, and then to ſet a ventoſe box or cupping-glaſs with fire (which is called boxing) under the breſts without any ſcarification, laying alſo linnen cloths dipped in Vinegar on the belly between the Navel and the ſecrets, conveying alſo into the places ſuch things which have vertue to reſtrain blood, *as the flower and rind of Pomegranate, Amber, Terra Sigillata, Bole Armeniack, ſanguis Draconis, Hematites, the red Roſe, white Frankincenſe and Galles*; all theſe things, or as many of them as ye can conveniently get, beat them to powder in like portion, and temper them with red wine, making of it a plaſter, the which ſo tempered, put into a little round bag, the quantitie of a mans thumb, the which ſhe ſhall put into the privie parts.

Item, another plaſter to be miniſtred likewiſe.

Make of the blood ſtone called *Hematites*, *Bole Armeniack*, of each half an ounce, *ſanguis Draconis*, *Licium*, of each two drams, *Karabe*, otherwiſe named *Amber*, the cups of *Acorns*, *Cipres tree*, *Nuts*, *flowers of Pomegranate*, of each one dram, of the skales of Iron one dram and a half,

half, *Turpentine* and *Pitch* like quantitie, or ſo much as ſhalbe ſufficient to make a ſoft and ſomwhat liquid plaſter, beat and bray all theſe together, tempering it to a plaſter, and then do with it, as ye did with the other before.

An ointment for the ſame purpoſe.

Take oyle *Martine*, the oyl of *Roſes*, of each 4 ounces, *Karabe*, the ſcraping of *Ivory*, the ſcraping of a *Goats* horn, red *Corall*, *Terra Sigillata*, white *Frankincenſe*, of each (being well and finely beaten) two drams, of white *Waxe* two ounces: all theſe tempered together, make them in anointment, and therewith anoint the Womb, and the ſecrets.

A bath concerning the ſame.

Take *Wormwood*, *Plantain* the more or leſs, the tops of *Vines*, freſh branches of wild *Mulberries*, or of the *Bramble*, unripe *Damaſſons*, *Sloes* or *Bullas*, wild *Pears*, *Medlars*, or *Miſpilles*, of each two handfuls, and red *Roſe* leaves two handfuls, of *Daſies*, of all ſorts of *Thiſtles*, of each two handfuls, of *Cinckfoil* the leaves and roots, *Tormentill* the roots, *Columbine*, of each one handful: Alſo of *Acorn* cups a ſawcer full, of *Gaulles*, of *Acorns* pilled, of *Burſa paſtoris*, of each two handfuls, beat all theſe to powder, cutting and bruiſing that, that will not be beaten to powder, and ſeethe them together in rain water, or elſe in water in the which 10. or 12. flint ſtones have been quenched. This done, let the woman bath her ſelf in this water up to the Navel, and when ſhe commeth forth of the bath, give her to drink two drams of *Electuarium Athanaſie*, or *Miclite*, with *Plantane* water, or if ſhe be ſore thirſtie, with red wine.

And likewiſe ye may give to her Electuaries that follow. Take good old *Sugar* two ounces, or red *Corall*,

burnt *Ivory*, *Bole Armeniake*, of each two drrams, of *Hematites* three drams, beat all theſe things together, tempering it with the roſe ſugar, and let her receive of it in the morning and evening, at each time one dram, with ſix ſpoonful of *Plantane* water, or els the water of *Burſa paſtoris*.

Item, Take of the ſtone *Hematites*, and rub it on a Barbers Whetſtone, called a Hone, till the Hone ſeem red, then waſh it again from the Hone with *Plantane* water, and ſo do oftentimes, until you have a good quantitie of it, and every morning let the woman drink 3.4, or 5. ſpoonfuls of the ſame water.

Furthermore, there be at the Apothecaries Trochisks which help greatly in this caſe, as the Trochisks of *Carab* or *Amber*, and the Trochisks of *Bole Armeniack*, which muſt be miniſtred a dram, or more of either of them, with 4. or 5. ſpoonfull of *Plantane* water.

Who that requireth further in this matter, let them ask counſel of the Phyſitians.

Now if it be ſo that there be ingendered any Apoſtume, or other diſeaſe in the privie places, after her labour, then muſt the Apoſtumes and diſeaſes be clenſed, purged and healed, the pain and ache of it mittigated and ſwaged with the juyce of the berries or leaves of *Nightſhade*, and the juyce of *Plantane*, alſo the oyle of *Roſes*, ſo that all thoſe things be tempered together, and the places anointed therewith.

Item, otherwiſe, Take the white of an egg, womans milk, the juyce of Purſlain, and temper all theſe together, and convey it to the diſeaſed place.

Theſe medicines do refrigerate and cool the vehement heat wont to be in Apoſtumes. As for the reſt, hovv

how to open, dry, and clenſe ſuch Apoſtumations, ye muſt conſult with ſome Phyſitian or expert Chirurgion

Many times alſo it chanceth that the fundament gut cometh forth both in man and woman, and eſpecially in women in this buſineſs, by reaſon of their great labour and ſtriving with themſelves: wherefore in this caſe it is the Midwives part, with her hands warmed and wet in white wine, to reduce it back into its place again, the which if ſhe cannot by this means, for becauſe peradventure it be ſwolne, then let her diſſolve Butter into white wine warmed, and therein dip Wooll, with the which wrap the ſame gut a while, ſo doing oftentimes, till it be ſwaged, that it may be returned in again. And ye may uſe (in ſteed of white wine) luk warm milk.

And when it is thus returned and reduced into his place: Take *Waxe*, and melt it together with *Maſtick*, or white *Frankincenſe*, then ſpread it upon linnen, plaſterwiſe, and lay it over the place where it came forth, binding it to with a linen cloth or roller, for parting off. And let this be done ſo often as ſhe goeth to the ſtool, after that ſhe hath done, until ſuch time that it be ſo ſetled within, that it come no more ont.

And if you will not occupie *Waxe*, then dip Wooll in the oyl of *Maſtick*, or of *ſpyke Nardy*, and lay it unto the place over the fundament, binding it faſt upon the place, as before.

Item, another way, *Waſh and ſoke the gut with water in which is decoct and ſod ſuch things which exiccate, dry, and conſtrain or combind: as* Galles, Cipres-nuts, *flowrs of* Pomegranate, Amber, Maſtike, Frankincenſe, Sanguis Draconis, *and when it is well waſht and ſoakt with this water, then take the powder of an Harts horn burnt, and ſtrue it round about the gut, and ſo reſtore it again into his place.*

Again,

Again, ſometime it cometh to paſs, that after the womans labor, the Matrix is removed out of his place, and appeareth forth; then let it be waſht and ſoked with the water in which be ſodden theſe things following.

Take of *Cipres* nuts, *Spikenard*, *Balauſtium*, *Acorn* cups, of each an ounce, of *Meſpilles* and unripe wild *Pears*, and unripe *Apples*, *Plums*, and *Damſons*, or *Bullas*, of each an handful. And ſuch of thoſe as be to be powdred, beat them to powder, and the reſt divide and cut them ſmall: then ſeethe them altogether in rain water, or elſe in water in the which ſteele being red hot hath bin oftentimes quenched: and in the ſame water, let the party bathe her up to the Navel, or elſe dip a ſpunge or a lock of wooll in it, and therewith waſh and ſoke the ſame Matrix oftentimes. Then ever with a fair clean linnen cloth wipe it clean again, and ſtrow upon it the powder following, beaten very ſmall, and ſearſed through ſilk.

Take of *Frankincenſe*, *Carobe*, *Galles*, *Balauſtium*, *Cipres* nuts, *Alome*, *Antimonie*, *Bole Armeniack*, *Maſtick*, of each like much, beat all theſe to very fine powder, and ſtrow the Matrix with it; then tenderly reduce it into his place again, with warm linnen cloths binding it up.

But if ſo be that the Matrix be ſwollen, ſo that by this means it will not be reſtored to his natural place again: *Then diſſolve butter in white wine, as ye did before, and with the ſame ſoke it, unto ſuch time as it be ſwaged, and then reduce it.*

Remedies for the womans Navel when it openeth it ſelf, for pain in the labor.

Again, ſometime it chanceth that the womans Navel through labor is diſſolved, ſo that it openeth it ſelf: then make a ſmall tent of fine linnen, and anoint it with this ointment that followeth, and the ſame put into the Navel.

Take

Take white *Frankincenſe*, and beat it to powder, and then temper it with the white of an eg, ſo that it be after the manner of liquid hony, with this anoint the Navel within and without, anointing alſo the tent, the which being put in a hole of the Navel, bind ſome cloth over it, to keep it in his place.

Item, Many times it chanceth that through the great difficultie and throngs of labor, the privie part and the fundament become one, by reaſon of rupture and breaking of the ſame part in deliverance of the child, and that by this means the Matrix deſcendeth and iſſueth down, the which thing chanceth ſometimes, by reaſon that the ſame place is very narrow and alſo tender, and the birth big and of great growth, ſo that it proceedeth with ſuch violence, that it breaketh the way before it.

When this miſhap falleth, firſt waſh and ſoake the Matrix, and alſo reduce it to his place again, after the manner as I told you immediately before: Then heal this brack and wound by ſowing both ſides of it together again with a ſilk thread, as Chyrurgions do other wounds: and if that like ye not, then may ye cure it otherwiſe without ſowing, thus.

Take two little pieces of linnen cloth, each of the length of the wound, and in breedth two fingers broad, ſpread the little clothes vvith ſome faſt cleaving plaſter, the vvhich vvill cauſe the clouts to ſtick faſt vvhere they ſhalbe ſet; then faſten them, the one on the one ſide of the rift, the other on the other ſide, ſo that nothing appear betvveen the pieces of linnen in the midſt of them, but onely the clift and rift of the wound in the breadth of a ſtravv Then (this done) ſovv the ſides of the linnen together cloſe, as before I bid you to ſovv the skin: and vvhen they be thus ſtitched together, lay a little liquid

liquid *Pitch* or *Tar*, upon the ſame. And this done, the laps and ſides of the wound under the linnen plaſter will grow together again, and heal, and then may ye remove your plaſters.

Item, another way.

Take *Camfery* dried, and beat it to powder, alſo a little quantitie of *Cinamome* beaten to powder, joyne them together, and ſtrow of this powder into the wound, and without fault it ſhall heal.

CHAP. VII.

Of Aborcements, or untimely Births, and the cauſes of it, and by what remedies is may be defended, helped, and eaſed.

Many cauſes of untimely Births.

ABorcement or untimely Birth is, when the Woman is delivered before due ſeaſon, and before the fruit be ripe (as in the 3. 4, or 5. moneth) before the Birth have life, and ſometimes after it hath life, it is delivered before it ſtir, being by ſome chauce dead in the mothers Womb. Of the which things there be many and divers cauſes.

Firſt, ſometimes the mouth of the Matrix is ſo large and ample, that it cannot conveniently cloſe it ſelf together, neither contain the feature or conception: Or elſe it may be ſo corrupted and infected with viſcous, ſlimie, flegmatick, and other wateriſh humors, that the cavitie or hollowneſs is thereby made ſo ſlippety, that the feature conceived cannot there remain, but ſlippeth and ſlideth forth again. Alſo ſometimes the Matrix is apoſtumated and ſore, ſo that for pain it cannot cantain the conception. *Item,*

Item, Sometimes the Cotilidons, that is, the veins by the which the conception and feature is tied and faſtned in the matrix(through the which alſo the feature receiveth nouriſhment and food, as is declared in the firſt Book) be ſtopped with viſcous and ill humours, or elſe ſwollen by inflation, ſo that they break, by the which means the feature, deſtitute of his wonted nouriſhment, periſheth and dieth, and that moſt commonly in the ſecond or third moneth after conception. Wherefore *Hippocrates* ſaith; all ſuch women which be impregnate or conceived, being of a mean ſtate in their body (that is to ſay, neither too fat or groſs, nor too ſpare or lean) if it chance any ſuch to aborce in the 2. or 3. moneth (no other evident cauſe appearing) know ye for certain, that it enſueth, for becauſe the Cotilidons be opplete, ſtopped, and ſtuffed with ill humours, and be ſwollen and puffed therewith, that they break, and ſo conſequently the feature dieth for fault of food.

Aborcement by reaſon of ſome grief about the Matrix.

Item, aborcement ſometime cometh by reaſon that ſome of the places about the matrix be diſeaſed and grieved, as if *Inteſtinum rectum*, which is called the Fundament gut, be ulcerate, having the Pyles or Hemorrhoids, or the veſick or bladder be ſwoln or incumbred with the ſtone, the ſtrangury, or other evil. In theſe caſes, through the great labour and pain the which the party hath in indeavouring and inforcing her ſelf either to ſtoole, or to make water, be ingendred great motions downward, whereby many times the handfaſtneſſe to the Cotilidons is broken.

Aborcement of *Teneſmus*.

Alſo aborcement may come of a diſeaſe called *Teneſmus*, the which is when one hath over great deſire and luſt to the ſtool, and yet can do nothing, nevertheleſſe, the parties greatly do inforce and pain themſelves to it.

And as *Hippocrates* ſaith, the pregnate woman which hath *Tenaſmus*, for the moſt part aborteth, that is to ſay, bringeth forth her child out of time.

Aborcement through the cough.

Item, the cough, if it be grievous, cauſeth the ſame. And as the forenamed excellent Phyſitian ſaith: ſuch as are very ſpare and lean, and brought low, evermore lightly do aborce: for becauſe that all the meat and food the which they receive, turneth to food, nouriſhment, and reſtauration of their own bodies, and ſo is the conception deſtitute of food: wherefore conſequently it dieth.

Item, this chance alſo cometh by overmuch bleeding at the noſe, or otherwhere, or iſſuing of the flowers immoderately, and ſo ſaith *Hippocrates*, if the woman yield flowres after her conception, it cannot be that the feature doe long prove, the which ſaying muſt be underſtood, if they flow vehemently, or that the partie be weak and very ſpare, or if it be after the third moneth, for it may be well, that in the firſt and ſecond moneth flowres may iſſue, and yet no danger. For as yet little food and nouriſhment ſatisfieth the conception for the ſmalneſs thereof.

Item, To be let blood may be the cauſe of aborcement, which muſt be underſtood in ſuch as have but little ſtore of blood: but ſuch as have great copie and plentie of blood, may without any perill (if any urgent cauſe require it) be let blood, ſo that if it be after the fourth moneth, and before the ſeventh. Howbeit, I would that none ſhould be let blood, except ſome great and weightie cauſe did require.

Item, It may come by taking of ſome ſtrong purgation before the fourth moneth, and after the ſeventh moneth.

And

And if it be ſo that any neceſſitie do ſo require that ſhe muſt needs receive a purgation, let it be done between the fourth and the ſeventh moneth after the conception, for then may it be with leaſt peril. And ſee that the purgation be very gentle and eaſie.

And this may come by reaſon of a continuall fluxe, be it bloody or otherwiſe, and ſpecially if the woman be weak and ſpare, for by that means the conception is greatly weakned and periſhed. And overmuch vomiting may be the cauſe of aborcement, for by overmuch galping and reaching upwards, the Cotilidons may be broken, and ſo the feature periſh.

Item, Overmuch famine or hunger, and alſo ſharp and fervent ſickneſſe may be the cauſe thereof, as the peſtilence, A poſtume in the breſt, and ſudden palſie, the Falling-ſickneſs, &c. Alſo overmuch drunkenneſs, and exceſs feeding and ſurfetting, by the which the Birth is ſuffocate and ſtrangled in the belly, and the food corrupt for lack of due digeſtion.

Item, If the Birth be ſick by any outward or inward cauſe, or if the Secundine, in the which the feature is contained, do break before his time, and the humours and water of the ſame flow and iſſue forth, cauſing the place to be ſlippery, and ſo the Birth to ſlide away untimely: Or if the mother have taken very great cold, or over great heat, which weakneth both mother and child.

And therefore ought women with child to eſchew much bathing, or going to the hot houſes in their teeming, for that may doe hurt three wayes.

Firſt, that it kindleth or inflameth the aire or breath contained in the body, and ſo ſtifleth the child, and ſometime the mother too.

Secondly, that it relaxeth, diſſolveth and looſeth the Cotilidons, and ſo maketh the Birth to iſſue forth.

Thirdly, the utter heat of the bath, increaſeth the inward heat of the body: inſomuch, that the Birth not being able to ſuſtain and abide the heat, naturally proceedeth for refrigeration and cooling: but in the time or about the time of labour, ſhe may uſe baths, as I declared before, for the readier and more expedite deliverance.

Cauſe of aborcement by mutation of the weather.

Item, The intemperancie and mutation of the aire and weather may be cauſe of aborcement. For (as *Hippocrates* writeth) whenſoever the winter is hot and moiſt and the ſpring tide after, cold and dry, ſuch women in that ſpring tide may ſoon and of a light cauſe have aborcement: Or if they aborce not, yet they ſhall be delivered with great pain, and the Birth ſhalbe very weak and ſickly, ſo that it ſhall die ſtreight: or if it die not by and by, it ſhall prove but very ſlenderly. The cauſe of the which thing is this.

For when that ſuch wintering chanceth, the hot and moiſt weather heateth and moyſteth the womans body, and by that the body is opened, unlooſed, and reſolved, no leſſe then though ſhe were every day bathed, and upon this when the Spring time cometh, if it be cold and drie, finding the body open and unlooſed after ſuch ſort, the cold entereth and pierceth the body the ſooner and the more vehemently: and the Birth feeling the ſudden cold and change of weather, pineth away, and dieth in the mothers belly, or anon after it is delivered: or if it be alive, it liketh not, or proveth not, and great pain ſhall it be to keep life in it.

Item, Aborcement may happen by overmuch ſtirring of the body in labouring, dancing, or leaping, or by

by ſome fall or thruſt againſt ſome wall, or beating or by ſome ſudden anger, fear, dread, ſorrow, or ſome ſudden and unlooked for joy. Thus have I rehearſed all the cauſes of the which moſt commonly may inſue aborcement or untimely Birth, the which no doubt is much more grief and pain to the woman, then the very natural labour, for ſuch things as chance to man or woman contrary to nature, or before nature doth require it, is far greater grief then the ſame hapning and coming in his due ſeaſon.

Signes whereby ye may foreſee Aborcement.

WHen the woman ſhall labor before her time, theſe ſigns are wont to goe before. Firſt her breſts which before were whole, ſound and full, ſhall begin to wax leſs, to fall, and to flag, and then ever for the moſt part aborcement followeth. But if it be ſo that ſhe goe with two children at once, if one of the breſts ſwage, which before was in good liking, the other remaining ſound and ſafe, then look of what ſide the breſt is of, and the child of that ſide is in peril. Wherefore *Hippocrates* writeth, If the right breſt ſlake and flag, the maſculine or male-birth is in peril: If the left, the female birth, becauſe that for the moſt part when there be two at once, the one is maſculine, the other feminine; the man lieth in the right ſide, the woman in the left moſt commonly. And another ſign of aborcement is, when the woman hath great pain and dolors of the matrix, and that ſhe begin to wax red in the face, and all the parts of the body to ſhake and tremble, as though it were in a fever, or the palſie in the head. Tokens to foreſee aborcement.

Item;

Item, When ſhe feeleth great ache in the inner part of the eyes toward the brains, the reſt of the body taken as it were with a wearineſs, without any outward apparant cauſe why: theſe things portend and ſignifie aborcement to be at hand, ſpecially if at the ſame time the flowres iſſue alſo.

Item, If the womans body doe ſwell and inflate with a certain hardneſs or ſtifneſs, and that ſhe feel ſtitches, (and as it were) ventoſitie or wind running from one ſide of the body to the other, and yet the belly notwithſtanding being nothing the more ponderous or weightie, and that the ſame inflation do perſiſt and continue any while, the woman taking and eating ſuch things the which have vertue to diſcuſſe and vanquiſh ventoſitie and windineſſe: this thing I ſay doth betoken peril of aborcement through ventoſitie and inflation, and that chiefly about the third or fourth moneth after the conception.

Thus have I ſufficiently declared evident and ſufficient ſignes, whereby may be provided and foreſeen the aborcement before it come. Now will I ſhew you the remedies whereby it may be averted and let.

Remedies whereby to avoid aborcement.

The chief remedie to avoid aborcement is, to ſhun all ſuch things which may be cauſe of it, the which I have competently treated of already: but if ye fear aborcement, becauſe that the mouth of the Matrix be over ample and large, then muſt you uſe ſuch things whoſe operation is to contract, conſtrain and bring together, as *Bathes*, *Fumigations*, *Ointments*, *Plaſters*, *Odours*, and ſuch like, of the which I have ſpoken before, and ſuch things the which expreſſe and ſtint the flowres flowing overmuch after the birth.

Again, if ye fear this peril, becauſe the mouth of the

the Matrix is moiſt and ſlippery, other becauſe that the Cotilidons be replete and fulfilled with viſcous humours, and with inflations or ventoſities: then may ye defend it by uſing of ſuch things whoſe qualities be to purifie, cleanſe, exiccate or drie, and to repreſſe ventoſities, whereof alſo we have made mention here before.

Howbeit, in all this matter, let not to make ſome expert Phyſitian of your counſel, if ye may have ſuch a one, becauſe that many ſuch things come, and not all by one way or mean.

And if ye doubt peril, becauſe that the Matrix or other places about ne infected, ulcerated, or apoſtumate, or having the ſtone or ſtrangurie, and ſuch other things: then aske and uſe the adviſe of ſome well learned Medicioner, and he ſhall ſhew you how all things ſhalbe recured.

If again ye fear aborcement, becauſe the partie is very weake and low brought, then let her feed on ſuch things the which moyſten and nouriſh well, or fatten the body, as *Capons fleſh*, *Kid*, *Lamb*, *young Veale*, *Partridge*, and ſuch other.

Again, if the woman be taken with any ſharp and fell diſeaſe, then let her be cured of the ſame as ſhortly as can be, with ſuch things the which appertain to the curing of ſuch diſeaſe: or if ſhe have ſuſtained any long famine or hunger, then let her be fed vvith good meat and drink moderately taken: and if ſhe have ſurfetted by overmuch eating and drinking (as now adayes moſt commonly people do) then let her abſtain for a time, and if it may be conveniently done, let her receive ſome eaſie and gentle medicine, which may alleviate and lighten her of her ſurfetting burthen, eſpecially by vomiting,

miting, for the which purpoſe give her half a pint of water luke-warm, wherein hath been ſodden two ſpoonfuls of clarified Honey, and then afterward if it come not of it ſelf, with her finger, or with a feather, put into her throat, let her provoke her ſelf to vomit.

Now if it be ſo that the woman abound in blood, then ſhall it be very good a little to let her blood, both for her ſelf, and alſo for the Birth, which, through over much abundance of it, might happen to be ſuffocated and ſtrangled: of the which thing alſo I have ſpoken largely before.

Furthermore, if the woman fear aborcement, by reaſon of continual cough, or overmuch vomit and parbreaking, or the fluxe, or of the diſeaſe called *Tenaſmus*, or of overmuch iſſuing of blood, whether it be by the noſe or other parts of the body, aske the adviſe of a Phyſician for remedie.

If for the fragilitie, tenderneſs, and brack of the Secundine, ſhe fear this aborcement, for becauſe that in this caſe the Secundine ſhall not be able to hold and contain the Birth: As for this there is no other medicine to defend it, but onely that the partie take heed that ſhe hurt not her ſelf by overmuch moving or ſtirring, as by labouring, dancing, running, ſtanding, faſt going, or carrying of ponderous and weightie things, or lifting of the ſame.

And to be ſhort, let her with all warineſſe take heed, and be diligent, that ſhe eſchew and abſtain from all ſuch things the which might cauſe and induce aborcement.

CHAP.

CHAP. IX.

Of dead Births, and by what ſignes or tokens it may be known, and by what means it may alſo be expelled.

NOT ſhall be now convenient for us to ſpeak of dead Births, how it ſhall be known that they be dead, and how they may be expelled from the Mother.

Signs to know whether the child be dead in the Mothers Womb.

Signes then that the Birth is dead in the Mother Womb, be theſe.

I. FIrſt, if the Mothers breſts do ſuddenly ſlake, as I touched before.

II. If it move it ſelf no more, being wont before to ſtirre.

III. If when the Mother turneth her from the one ſide to the other, ſhe feel it falling from the one ſide to the other like a ſtone or a dead weight.

IIII. If her belly and navel begin to wax cold, which before was wont to be temperately hot.

V. If any ſtinking and filthy humours flow from the Matrix, and chiefly after ſome fell diſeaſe.

VI. If the womans eyes wax hollow, and that her colour change from white, to ſwart and dun colour, and that her eyes and noſe wax aſtonied, and have not their right uſe, and her lips wax wan.

VII. If beneath the navel and about the ſecret parts ſhe feel great throng and pain, the colour of her face changing into worſe and worſe, otherwiſe then it was wont to doe.

VIII. If ſhe have appetite to eat ſuch things which be againſt nature, and not wont to be eaten or drunken.

IX. If ſhe be in her ſleep vexed with vain and terrible dreams.

X. If ſhe be pained continually with the ſtrangurie, or that ſhe inforce her ſelf much to the ſtool, and with all her power, and yet cannot do any thing.

XI. If her breath begin to ſtinke, the which thing lightly happeneth two or three dayes after the Birth be dead.

XII. If the hands put into very warm water, and then laid on the womans belly, and the child ſtir not, is a ſign that it is dead.

Of all theſe ſigns now; the more that come together of them at one time and in one perſon, the ſurer may ye be that the Birth is dead, the which being once dead, all diligence muſt be had that it may be expelled out of the womans body.

But here muſt ye ſee again whether it may be expelled, the Mothers life ſaved, or no: for ſome time it chanceth that the Mother dieth withall, and ſometimes the Mother doth well and proſpereth.

To know whether the Mother ſhall be in perill or no.

Whether the Mother ſhall be in peril withall, or no, by theſe things ſhall ye know. If the woman being in the labour ſwoon or fear, as though ſhe were in a trance, if her remembrance fail her, and ſhe waxe feeble and ſcant able to move or ſtir her ſelf: if ſhe (being called with a loud voyce) can anſwer nothing at all, or elſe very little, and that very ſoftly, as though her voyce began to fail her: If ſhe be invaded or taken among in the labouring with convulſion or ſhrinking together: If ſhe refuſe or cannot brook meat: If her pulſes beat very faſt; the which ſigns when ye ſe in the woman labouring, it is an evident token that ſhe ſhall not live long after her deliverance, wherefore commit the cure of her

to

to the hands of Almightie God: but if none of these signs do appear, then have good hope, for the woman shall do well, the Birth being once departed. Wherefore give all diligence to the expulsion of it, that the woman may be delivered of this dead burthen, the which thing may be done by two wayes, either by medicines expulsive, or else by certain instruments made for the nonce. Two means to expel the dead Births.

First without instruments, with this Fumigation. Take either *the hoof or dung of an Ass*, and put it on coals, and let the woman receive the fume underneath.

Another, Take *the skin of an Adder, Myrrhe, Castrium, Brimstone, Galbanum, Oppoponacum, Madder that the Diers occupie, Pigeons dung, or Hawkes dung*; beat all these to powder, and temper them with *Oxe gall*, and make pils of it, each the quantitie of a filberd nut, and then put one after another on the coals, and receive the fume through a Pipe or Conduit made for that purpose into the privities.

Another, Take *Incense, Oppoponacum, Galbanum, Brimstone*, of each like much, beat them together, and temper them with *Oxe gall*, and make pils of them, and then of the same make fumigations as before.

A potion for the same purpose. Take *Asa-fœtida*, half a dram, of *Rue* three drams, of *Myrrhe* two drams, and beat them to powder, and give to the woman at each time a dram of this powder with white *Wine*, or with water in the which Savine is sodden.

Another, Take *Figs, Fenegreek, Organie*, and seethe them in water, the which give unto the woman to drink, for this drink will ingender lubricitie and slipperinesse in the nether parts, and use also some of those things which have virtue to provoke the birth, whereof we have treated before.

Item, Certain peſſaries, or ſuppoſitories concerning the ſame. Take *Gum*, *Ammoniack*, *Oppoponacum*, *Heleborus niger*, *Staphiſaker*, *Ariſtolochia longa*, and *Colocinthis* without his kernels, beat all theſe together, tempering them with *Oxe gall*, and ſo with the juice of freſh *Rue*, then make a peſſary of woollen, and anoint and wet the peſſary with the ſame, conveying it into the ſecret places.

Item, another. Make a peſſary of woollen, of the length and thickneſs of a finger, and dip it in juice of *Rue*, in the which is diſſolved a quantitie of *Scamony*, and do with that peſſary as before.

Item, Take *Ariſtolochia rotunda*, *Savine*, *Garden Creſſes*, of each like much, beat them to powder, and temper them with *Oxe gall*; with this anoint a peſſarie made and ordered as before is ſpoken of.

Item, If the woman drink the milk of another woman, it will ſtir and expel the Birth.

Item, Take of the juice of *Dittain*, or of the powder of the root of the ſame hearb, two drams, and give the ſame to drink to the woman with wine, except ſhe be in great heat, for then ſhall you give it her with lukewarm water, and this ſhall expel the dead Birth without any peril to the Mother.

Item, Take *Myrrhe* foure drams, of *Cinamome*, *Galbanum*, *Caſtorium*, of each two drams, of *Oppoponacum* one dram, all thoſe beaten and tempered together with *Oxe gall*, make pils of them, waying each of them a dram, and with the fume of thoſe, perfume the nether parts, by this vapour the dead Birth is brought forth, inflation and ſuffocation of blood is expelled.

Item, Take of water *Mint*, *Southernwood*, *Mugwort*, of each a handful, of *Aſphaltum* half an ounce, of *Madder*,

Madder, two ounces and a halfe, of *Cammomell*, *Horehound*, *Fenegreeke*, of each two ounces, ſeethe all theſe things together in rain water, in the which let the woman bathe her ſelf: then take *of Hens-greaſe*, and *Ducks-greaſe*, of each foure drams, to the which adde two ounces of the oyle of *Dill-ſeed*, with this ointment anoint the womans head coming out of the bath, then take *Date-ſtones*, and beat them to powder a dram and a half, with a ſcruple of *Saffron* tempered together with white wine, the which let her immediately drink after ſhe come forth of the bath.

Item, Take *Oppoponacum*, and make thereof a peſſary, the quantitie of a finger, convey it into the privities, this expelleth the dead Birth.

Item, Take of *Galbanum* a dram or ſomewhat leſſe, of *Goats* milk an ounce and a half, or two ounces, in the which the *Galbanum* being diſſolved, give it to the woman to drink.

Item, a plaiſter for the ſame. Take *Galbanum* beaten and tempered with the juyce of *Motherwort*, and of this make a plaiſter, by putting to of wax a certain quantity: then take a linnen cloth of ſuch length and breadth that it may cover all the belly under the Navel to the privities, from one ſide to another, on this cloth ſpread this plaiſter of the thickneſſe of a ſtraw, and lay it to the belly.

Item, Take the *Triacle* which is called *Diateſſaron*, and give it to the woman to drink, and it will expel the dead Birth.

But if all theſe Medicines profit not, then muſt be uſed more ſevere and hard remedies with inſtruments, as hooks, tonges, and ſuch other things made for the purpoſe.

And

And firſt the woman muſt be laid along upright, the middle part of her body lying higher then all the reſt, companied of women aſſiſting her about, to comfort her, and to keep her down, that when the Birth is plucked out ſhe riſe not withall. *Then let the Midwife anoint her left hand with the oyle of white Lillies, or other that may make it ſupple and ſmooth, and holding out her fingers, ſhutting together her hand, let her put it into the Matrix, to feel and perceive after what faſhion the dead Birth lieth in the Mothers wombe, ſo that ſhe may the better put in hooks, and ſuch other inſtruments to pluck it out withall.*

If ſo be that it lie the head forward, then faſten a hook either upon one of the eyes of it, or the roof of the mouth, or under the chin, or on one of the ſhoulders which of theſe parts ſhall ſeem moſt commodious and handſome to take it out by, and the hook faſtned, to draw it out very tenderly for hurting of the woman.

But if it lie the feet forward, then faſten the hook on the bone above the privie parts: or by ſome rib, or ſome of the back bones, or breſt bones: and when this hook is thus faſtned, the Midwife may not by and by draw and pluck at it, but holding it in her left hand, let her with her right hand faſten another in ſome other part of the Birth, right againſt the firſt, and then tenderly let her draw both together, ſo that the Birth may proceed and come forth on both ſides equally, moving it from one ſide to another, till ye have gotten out altogether, and now and then to help it in the coming forth with the forefinger well anointed, if it chance to ſtick, or to be let any where; and as it cometh forth, alwayes to remove the hooks further and further, on the dead Birth.

Again, if it chance that one of the hands onely of the Birth

Birth do appear, and that it cannot conveniently be reduced and returned upward again, by reason of the narrowness of the place, then bind it with a linnen cloth that it slip not up again, and then to pluck it outward, until such time that the whole arm be out, and then with a sharp knife cut it off from the body; and even so do if both hands appear first at once, or one leg or both, if they cannot be returned back to be otherwise taken out conveniently.

As ye cut the arms from the shoulders, so likewise cutting the legs from the thighes, for the which purpose the Chirurgions have meet instruments made for the nonce, with the which such legs and arms may soon be cut from the body. These parts being once resect and cut from the body, then turn the rest, so that it may easily proceed, with as little pain to the Mother as may be.

If it be so that the childs head be so swollen by inflation, swelling, or resort of humours, that it will not conveniently issue out at the narrow place: Then let the Midwife with a sharp penknife cut open the head, that the humours contained in it may issue and run forth, and so the head to wax less, able to be plucked out: But if it be so, that (not by any such casualtie) the head be big but of natural growth, then must the head be broken in pieces, and the parts evermore taken forth with such instruments as the Chirurgions have ready and necessary for such purposes.

Again, if that after the head were come forth, yet the brest part would not follow for greatness: Then must ye break and cut likewise that part, unto such time that it may be had forth. And even so likewise if all the rest of the body should be so swollen, that it would not proceed

ceed nor come forth: then muſt it likewiſe be broken in pieces, and ſo had forth.

Furthermore, if by chance or diſeaſe it come to paſs, that the mouth of the Matrix be exulcerate or apoſtumate, ſo that the paſſage be made narrower, by that means, the drier, and the more contract: then muſt ye firſt ſtudie and indeavour you to ſupple and eaſe the places by oyles and other greaces, ſuch as I ſpake of ſufficiently before in the fourth Chapter, with bathes and Fumigations.

Alſo if the dead Birth come ſide-long, then muſt ye do what may be done to convert and turn it to ſuch faſhion, that it may moſt eaſily be brought forth. The Matrix and other ſecrets muſt be anointed, perfumed, and vapoured with ſuch things the which may make it more ample and large. If it cannot be thus had forth whole, then let it be cut out by piece-meal, as is before ſpoken of. And if after this deliverance the flowres iſſue over vehemently, then uſe ſuch things as have vertue to reſtrain them, of the which I have ſpoken in the ſixth Chapter before.

But contrary to all this, if it chance that the woman in her labour ſhould die, and the child having life in it: then ſhall it be meet to keep open the womans mouth, and alſo the nether places, ſo that the child may by that means both receive and alſo expel aire and breath, which otherwiſe might be ſtopped, to the deſtruction of the child. And then to turn her on the left ſide, and there to cut her open, and ſo to take out the child. They that be born after this faſhion are called *Cæſars*, for becauſe they be cut out of their mothers belly, whereupon alſo the noble *Romane Cæſar* the firſt took his name.

CHAP.

CHAP. X.

In the laſt Chapter of this Book be briefly recited certain expert Medicines, which be moſt requiſite to the chief purpoſe intended in this preſent Book.

FOrſomuch as the principall intent and end of this Book is, to ſhew the means and medicines whereby the womans labour may be made more eaſie: therefore here I will compendiouſly ſet forth certain *Medicines*, *Oyntments*, and *Emplaſters*, ſuch as ſhalbe ſufficient and moſt requiſite to that purpoſe, and ſuch as hath been well experimented and practiſed: The which alſo it ſhalbe convenient (for them that may) alwayes to have in a readineſs againſt their time of need. For although that Nature be the chief and head-doer in all this buſineſs (as in conception, bearing, and the Birth:) yet notwithſtanding, Medicines many times doe help, aid and fortifie Nature, being ſometime impedite and let, yea, impotent and not able to do her office as ſhould appertain.

When the time then of the womans labour is come, if ſhe labour long and painfully, and yet the Birth doe not proceed: then for the more expedite and quick deliverance, give her of this Medicine following.

Take of the fineſt *Cinamome* that may be choſen 4. drams, and with a ſharp knife firſt ſhred it in very ſmall pieces, and then beat it to very fine powder.

Item, Of *Saffron* dried by the fire till it be blackiſh, of *Caſsia lignea*, fine *Reubarbe*, *Savine* dried, *Myrrhe* of each of theſe 7. ſcruples, of pure *Muſk* 16. grains, every of theſe Simples exquiſitely by themſelves powdred, and then perfectly mixed in one, with 6. or 7. drops of *Malveſe*, temper the whole *Maſe* into little roundels or trochisks,

each weighing a dram. And in time of need at the womans labor, give her hardly the weight of 6.d. of theſe Trochisks beaten into fine powder, with 4. ſpoonfuls of Hyſope water, and other 4. of good wine ſack.

This medicine is not onely profitable at this time to provoke the Birth, but alſo is notable good to expel the after Birth, or any other ſuch like matter in that place, having need of expulſion.

Item, If need do ſo require, it ſhalbe very expedient to have this Emplaſter following in a readineſs, the which ſpread abroad upon a linnen cloth, or elſe upon lether, and ſo applied to the bottom of the belly, in as large manner as may be, dilateth and openeth the pores of thoſe parts, amplifieth, inlargeth and diſſolveth them, whereby that, that is contained in the belly findeth the freer iſſue, to the leſs grievance of the Mother.

Take *of Emplaſtrum de Melliloto, of Diachilon, of Oxycroceum, of* each two ounces, of the roots *of Aſarum, of* wild *Nepp* dried, the leaves *of Benioim, of* toſted *Cummin,* of each two drams of good *Caſtorium,* 3 drams, of the oyle *of Dill* one or two ſpoonfuls, ſuch of theſe as are to be powdered, beat them fine, and then over a ſoft fire temper them all together perfectly.

Item, The ſame Emplaſter may ſerve to be laid over all the bottom of the belly and the privie paſſage, to provoke and draw forth the latter or hinder Birth if need be. But if that be not ſtrong enough, then lay to this plaſter following, which is of much more efficacy, force, and ſtrength.

Take *of Galbanum, Ammoniacum, Seraphinum, Myrrhe,* of each an ounce, *of Colliquintida, Heleborus Niger,* of each two drams, *of Caſtorium, Pere trum,* and *Storax liquida,* of each 3. drams, *of Turpentine* and *Petroleum,* of each

each 4. drams. Firſt over a ſoft fire temper the *Turpentine*, *Petroleum*, and *Storax liquida*, together, then thereto add *Coloquintida*, *Heleborus*, *Caſtorium*, and *Peretrum*, being firſt well and finely beaten to powder: after put to the *Galbanum*, *Ammoniacum*, *Serapinum* and *Myrrhe*, being firſt diſſolved in good *Malveſey*, and ſo take it from the fire, and labour it with your hands. This plaſter is of great effect to provoke the after Birth.

Item, Unſet Leeks ſtamped and fried with Butter, and ſo laid plaſterwiſe to the belly ſerveth well for the ſame.

Item, the leaves or flowrs *of Marigolds* drunk with white wine, expel the after-birth: alſo the ſaid leaves and flowers dried, and at time of need, kindled with a wax candle, and the fume thereof received underneath into the privie part, provoketh out marvellouſly the after-birth.

Item, A comfortable Potion, to be taken after the deliverance of the child.

TAke of the ſweeteſt garden *Mints*, green or dry, of the leaves *of Baum*, green alſo or dry, of the leaves *of Marjoram*, the roots *of Fennel*, the pith taken out, the flowers *of Buglos*, *of Roſemarie*, *of Ruds*, *of Borage*, and of dried *Roſe* leaves, of each of theſe half a handful, more or leſs as it pleaſeth you, *of Cloves* and *Mace* bruiſed a little, the weight of two pence, *of Cinamome* ſhred in ſmall portions the weight of ſixe groats, knit all theſe together in a clout or little linnen bag, and hang the ſame bag in a quart *of Borage* water the ſpace of a day and a night: then take out the ſaid bag, and reſerve the water, of the which take one half, and the other half of *pure Wine*, *Sack*, *or els Muskadel*: and being mixt together, put thereto a little of the conſerve *of Barberies*,

conſerve of *Borage* flowres, conſerve of *Roſemarie* flowers, and drink hereof every day the ſpace of 4. or 5. dayes, at once foure ſpoonfuls of the water, and other 4. of the foreſaid wine. And this potion ſhall both comfort the woman, and alſo help greatly to the expulſion of all noyſome things to be expelled.

And here it is worthy to be noted, that where as it is a common uſage to give often to women in their childbed caudels of Otemeale, thinking and ſaying thereby the woman to be ſcoured, whereas indeed the ſaid Otemeal is a notable binder and drier. Therefore ye ſhall underſtand that the right uſe thereof is, to give it to ſuch as have already been well and ſufficiently ſcoured and cleanſed from their after Birth, and other things to be looked for in this time and caſe: but if the woman be not ſufficiently purged already, then give her no Otemeal cawdels, nor other things that may bind.

And thus I make an end, praying the Women Readers hereof, to accept and ſuffice themſelves with theſe few Medicines here in this Chapter mentioned, and often by me and other practiſed. The which thing if they ſhall do ſo, it ſhall (no doubt) be occaſioned to me the ſooner to retake this matter in hand again, and to refreſh and furniſh the ſame with new and much more excellent experiences then hath been yet hitherto read or ſeen in any Book concerning ſuch matters.

And as touching the above Trochisks and Emplaiſters deſcribed here in this place, ye ſhall find them alwayes ready made in ſome Apothecaries ſhops in *London.*

The

The third Book of the Birth of Man-kinde.

CHAP. I.

In this first Chapter of the third Book, is first declared the matters therein contained, and then how the Infant newly born must be handled, nourished, and looked to.

IN the second Book we have sufficiently and at length declared the manners, fashions, and diversities of births, with the dangers and perils often chancing to the women at their labours, and after the same. And now here in this third Book shall be treated what is to be done to the Infant born. And how to choose a Nurse, and of her office: with manifold Medicines and remedies against sundry infirmities, which oftentimes happen to Infants in their Infancie.

Then after that the Infant is once come to light, by and by the Navel must be cut 3. *fingers bredth from the belly, and so knit up, and let be strued on the head of that, that remaineth, of the powder of* Bole Armeniake, *and* Sanguis Draconis, Sarcocolla, Mirrhe, *and* Cummin, *of each like much, beaten to powder: then upon that bind a piece of wooll, dipped in oyle Olive, that the powder fall not off. Some use first to knit the Navel, and after to cut it so much, as is before rehearsed.*

And furthermore some say, that of what length the rest of the Navel is left, of the same length shall the childs tongue be, if it be a Man-child. *Item, Avicenna* saith,

ſaith, that divers things may be known by marking of the childes Navel: For (as he ſaith) when the woman is delivered of her firſt child, then behold the Navel of the child: which if in that part of the which is next unto the body it hath never a wrinkle, it protendeth and doth ſignifie perpetual from thenceforth ſterilitie or barrenneſs: and if it have any wrincles in it, then ſo many wrincles, ſo many children ſhall the woman have in time to come. Alſo ſome add to this, and ſay, that if there be little ſpace between theſe wrincles in the Navel, then ſhall there be alſo little ſpace between the bearing of the children; if much, it ſignifieth long time between the bearing of them; but theſe ſayings be neither in the Goſpel of the day, nor of the night.

Now to return to our purpoſe, when that the Navel is cut off, and the reſt knit up: anoint all the childs body with the oyle of Acorns, for that is ſingularly good to confirm, ſtedfaſt, and to defend the body from noyſom things which may chance from without, as ſmoke, cold and ſuch other things: which if the Infant be grieved withall ſtreight after the birth, being yet very tender, it ſhould hurt it greatly.

After this anointing, waſh the Infant with warm water, and with your finger (the nail being pared) open the childs noſtrils, and purge them of filthineſs: And that the Nurſe handle ſo the childs ſitting place, that it may be provoked to purge the belly. And chiefly it muſt be defended from overmuch cold, or overmuch heat.

After that the part extant or the knot of the Navel is fallen (the which commonly chanceth after the third or fourth day) then on the reſt remaining, ſtrow the powder or aſhes of a calves hoof burnt, or of ſnail ſhels, or of the powder of lead, called red lead, tempered with wine.

Further-

Furthermore, when the Infant is ſwadled and laid in the cradle, the Nurſe muſt give all diligence and heed that ſhe bind every part aright, and in his due place and order, and that with all tenderneſs and gentle intreating, and not crookedly and confuſedly, the which alſo muſt be done oftentimes in the day, for in this is it, as it is in young and tender imps, plants, and twigs: the which even as you bow them in their youth ſo will they evermore remain unto age. And even ſo the Infant, if it be bound and ſwadled, the members lying right & ſtraight, then ſhall it grow ſtraight and upright. If it be crookedly handled, it will grow likewiſe. And to the ill negligence of many Nurſes, may be imputed the crookedneſs and deformitie of many a man and woman, which otherwiſe might ſeem as well favoured as any other. Let the childs eyes be oftentimes wiped and cleanſed, with a fine and clean linen cloth, or with ſilk. And let the arms of the Infant be very ſtraight laid down by the ſides, that they may grow right, and ſometimes ſtroking the belly of the child before the veſick or bladder, to help to eaſe, and to provoke the child to making of water: and when ye lay it in the Cradle to ſleep, ſet the Cradle in ſuch a place, that neither the beams of the Sun by day, neither the Moon by night, come on the Infant, but rather ſet it in a dark and ſhadowie place, laying alſo the head ever ſomewhat higher then the reſt of the body.

By the onely negligence of Nurſes, many children grow crook-backed, and wry legd.

And further, let it be waſht two or three times in the day, and that anone after ſleep, in the Winter with hot water, in the Summer with lukewarm water; neither let it tarry long in the water, but unto ſuch time as the body begin to waxe red for heat, but take heed that none of the water come into the Infants ears, for that ſhould greatly hurt his hearing another way.

Then

Then to be ſhort, when it is taken out of the bath, let it be wiped and dried with gentle and ſoft linnen cloths warmed, and then to lay it on her lap the back upward, the which with her hands let her tenderly ſtrok, and rub and then lap it up, and to ſwaddle it, and when it is ſwadled, to put a drop or two of water into the noſtrils of it, is very good for the eye ſight. And ſo to lay it to reſt.

CHAP. II.

Of the Nurſe and her milk, and how long the child ſhould ſuck.

AS concerning the bringing up, nouriſhment, and giving of ſuck to the child, it ſhall be beſt that the Mother give her child ſuck her ſelf, for the Mothers milk is more convenient and agreeable to the Infant, then any other womans, and more doth it nouriſh it, for becauſe that in the Mothers belly it was wont to the ſame, and fed with it, and therefore alſo it doth more deſirouſly covet the ſame, as that with the which it is beſt acquainted. And to be ſhort, the Mothers milk is moſt wholeſome for the child, as *Aviceuna* writeth, it ſhalbe ſufficient to give it ſuck twice or thrice in a day. And alwayes beware ye give not the child too much ſuck at once in this tender age of it, for cloying of it, and leſt alſo it loth it: but rather let it have often of it, and little at once, then few times, and overmuch at once. For ſuch as be overcloid with the Mothers milk, cauſeth their body to ſwel and inflate, and in their urine ſhall appear, that it is not overcome nor concocted or digeſted in the child: which thing yet if it chance, let the Infant be kept faſting until ſuch time as that which it hath received already be completely digeſted. *Item*,

Item, If the mothers milk be ſomewhat ſharp or chollerick, let her never give the child her breſt faſting. If it be ſo that the mother cannot give the Infant ſuck her ſelf, either for becauſe of ſickneſs, or that her breſts be ſore and her milk corrupted: then let her chuſe a wholſome Nurſe, with theſe conditions following.

Chooſing a Nurſe.

Firſt, that ſhe be of a good colour and complexion, and that her bulk and breſt be of good largeneſs. Secondly, that it be not too ſoon nor too long after her labour, ſo that it be two moneths after her labour at the leaſt, and that (if it may be) ſuch a one which hath a man-child. Thirdly, that ſhe be of mean and meaſurable liking, neither too fat nor too lean. Fourthly, that ſhe be good and honeſt of converſation, neither over haſty nor ireful, nor too ſad or ſolem, neither too fearful or timerrous: for theſe affections and qualities be pernitious and hurtful to the milk, corrupting it, and paſs forth through the milk into the child, making the child of like condition and manners. Alſo that they be not overlight and wanton of behaviour. Fifthly, that her breſts be ful and have ſufficient plentie of milk, and that they be neither too great, ſoft, hanging and flagging, nor too little, hard, or contract, but of a meaſurable quantitie.

The conſi ration of t Nurſes m

Alſo look upon her milk, that it be not blackiſh, blewiſh, gray, or reddiſh, neither ſowre, ſharp, ſaltiſh, or blackiſh, neither thin and fluy, neither overgroſs and thick, but temperately white, and pleaſant in taſte.

And to be ſhort, that milk is beſt and moſt to be choſen, of the which a drop being milked ſoftly upon the nail of the thumb, holding your finger ſtill, it rolleth not off, neither flitteth abroad, but if ye move your hand a little, it will ſlide off by and by; but if when it is milked on the nail it ſpread abroade, and flit by and by, then is

it too thin, but if it cleave ſtil when that ye move a little your hand, then is it too ſpiſſe and thick. The mean between both is beſt.

If it be ſo that the Nurſes milk be too hot, ſharp, or cholerick: then let her never give the child ſuck, her ſelf being faſting.

Divers cauſes of the defect or failing of milk.

Sometimes it chanceth, that the Mothers or Nurſes milk do fail or decreaſe, the which thing may come by divers cauſes: as by ſickneſs, by diſeaſe in the breſts, or by taking of cold in the ſame, and ſo ſtop and cludder the milk, or for becauſe ſhe lacks ſuch things the which might ingender milk, or by over much faſting, hunger, and thirſt, the which cauſes muſt be well conſidered; and then according to that, miniſter a remedy.

Things which do augment and increaſe milk be theſe.

LEt her uſe to eat *Parſnep*, either the ſeed or the root; alſo the ſeed or root of *Fennell*, ſodden in the broth made with *Barley* or *Ciceruela*, let her eat of that with other meats that ſhe feedeth on.

Item, to eat *Sheeps-breſts*, and the milk of them is good.

Item, Take an ounce of *Cow-butter*, and diſſolve it in warm white *Wine*, the which let the Nurſe drink.

Item, Boxing under the breſts doth well without ſcarification.

Item, A plaſter for the ſame of *Frankincenſe*, *Maſtick*, and *Pitch*, laid to the breſts, or under the breſts, the skin firſt being anointed with oyle, leſt it ſhould cleave over faſt to the place.

Item, It ſhalbe very good to rub ſoftly with the hand the breſts, or elſe in bathing after dinner or ſupper, to cauſe ſome to ſuck her breſt.

Item, Take the oyle of white *Lillies*, or of *Violets*, and mingle

mingle with it *Musk*, *Incense*, and *Laudanum*, well tempered together, in the same dip a piece of *Wooll*, and clap it to the brests, and soke them with it.

Item, Wash them, and soke them oftentimes with *Wine*, in the which is decoct and sod, *Mints*, *Roses*, *Violets*, and *Xilvaloes*. Also to eat a broth in the which is sod a *Hen*, with *Cinamom*, *Maces*, *Cardamomum*, and also the yolk of an egg.

Item, It is good for her to eat fresh *Cheese* and *Milke*, and to refrain from all manner of great labour and hard works.

Pottage made of *Bean-meal*, *Rice*, and *Bread* made of *fine flower*, tempered with *milk* and *sugar*, putting to it also a quantitie of *Fennel-seed*, or of the leaves, is very good

Item, Take of *Annis-seed*, of *Siler-montanum*, of each three drams, of *Christal* beaten to powder two drams, and as much of *Sugar*, give her this to drink about ten dayes, at morning, evening, and mid-day.

Item, Take of *Fennel-seed*, or the leaves, and of *Horehound*, of each two handfuls, of *Annis-seed* 4 drams, of *Saffron* beaten 1 *scruple*, also of *fresh butter* 3 *ounces*, and sethe all these in sufficient water, making hereof a *plaster*, the same *plaster* whilest it is hot, lay it to the nurses brest.

Item, Take of *Cummin seed* 1 ounce and a half, of *clarified Hony* 3 ounces, seethe it in 5 pints of water altogether, put it into a new pot, and let it seethe to the 3 part, and of this decoction give the Nurse oft-times to drink.

Take of *Beets* well washt 1 ounce, of *Cummin*, half an ounce, of *Hony*, 6 ounces, of these mingled and tempered together, make an electuary, of the which let her take both in morning and evening, at each time a spoonfull.

Item, Take two drams of *Christal* beaten into fine powder, and divide that in four equal parts: one of these

parts give unto the Nurſe, the ſpace of 4 dayes to drink, with broth made either of *Cicer*, or elſe of *Peaſon*.

Alſo all theſe things following increaſe and augment milk in the breſts: *Annis* and *Annis-ſeed*, *Dill* and the *ſeed*, *Horehound*, *Cardamomum*, freſh *Cheeſe worts* made of old *Cheeſe*, *Cicer*, *Chriſtal* beaten to powder, and taken with *Hony*, *Lettis*, *Fennel*, *Wine in which Roſemary* or *Savory* be ſodden.

Item, To abſtain from venery or mans company: for if ſhe uſe that, it ſhall ſpend and conſume the milk, and make it unſavorie and unwholſome, neither can the child well brook it, but moſt commonly ſhall caſt it up again, becauſe it cannot digeſt it.

Alſo it ſhalbe beſt that the child ſuck not of the mothers breſt by and by, as ſoon as it is born, but rather of ſome other womans, for a day or two, for becauſe that the cream (as they call it) ſtraight after the Birth, the firſt day in all women doth thicken and congeal.

Item, If it chance that the Nurſe be over ſore lasked, or that ſhe be over ſore bound, ſo that ſhe take any medicines to remedy it: then let another give the child ſuck whileſt ſhe be recovered again. And when the child is laid in cradle to be rockt, rock not too faſt, leſt through over much rocking and ſtirring, the childs ſtomack turn, and the milk there corrupt for lack of reſt.

How long the child ſhould ſuck.

Avicen adviſeth to give the child ſuck 2 years: howbeit among us moſt commonly, they ſuck but one year. And when ye will wean them, then do it not ſuddenly, but a little and a little, and to make for it little pils of bread and ſugar to eat, and accuſtom it ſo, till it be able to eat all manner of meat: & this ſhall ſuffice for the education and bringing up of Infants at this time. Notwithſtanding divers other things here are left unſpoken of, another time (God willing) we ſhal declare them at large

CHAP. III.

Of divers diſeaſes and infirmities which chance to children lately born, and the remedies thereof.

ALthough there be in manner infinite diſeaſes which happen to Infants, as write *Hippocrates*, *Galenus*, *Razis*, *Avicenna*, and divers other: yet for brevitie and ſhortneſs we will rehearſe here onely ſuch of them which moſt commonly happen to the ſame, and that be theſe: exulceration of the gums, flix of the belly, or overmuch looſeneſs of the ſame, the belly hard bound, the cramp, the cough, and diſtillation of the head, ſhort windineſs, bladders on the tongue, exulceration or clipping of the mouth, apoſtume in the ears, apoſtume in the brain, ſwelling and bolning of the eyes, ſcum or cream of the eyes, the Fever, gnawing in the belly, the body ſwelling and puffed up, ofted ſneeſing, wheals or bladders of the body, ſwelling of the cods, ſwelling of the Navel, unſleepineſs, yexing appetite to parbrake, fearfulneſs in the dreams, the mother, iſſuing out of the fundament gut, worms in the belly, chafing, the falling ſickneſs, the conſumption, the palſie, trembling of the parts of the body, the ſtone, goggle eyes.

How to cure and to remedy all theſe, now will I ſhew in order.

FIrſt, in exulceration of the gums, are wont certain puſhes, and as it were wheals to grow on the gums, or in the corners of the jawes, the which put the place to much grievance: and to remedy this, it ſhall be good that ye with your finger rubbe the Infants gummes, and the puſhes or whealks withall, and Of exulceration of the gums.

and then to anoint the ſame gums with ointment made of *Hens-greece*, *Hares* or *Conies* brain, oyl of *Cammomel* mixt with *Hony*; then take water, and in it ſeethe *Cammomel* and *Dill*, the which water being hot, poure it on the childs head, holding it a foot above the head.

Of the Flix, and overmuch looſneſs of the belly.

For the Flix in children.

FOr this, Take the ſeed of *Roſes*, *Cummin*, *Annis*, and the ſeed of *Smallage*, beat all theſe together, and make them plaſter-wiſe, and lay it to the childs belly.

And further, if that it which the Infant voydeth be of red or yellow colour, then give it to drink of the ſyrup *of Roſes*, or *of Crabs*, or elſe *of Pomegranates* tempered with a little *Mint* water.

Item, Take the ſeed of *Sorrel*, and beat it, then temper it together with the yolk of a roſted egg, and give that to the child to eat, or elſe take the ſame ſeed bruiſed firſt, and then ſeethe it in faire running water, thereof let the child drink two or three times the day.

Item, Take a gall, and beat it to powder, then ſeethe it in water, with this water temper *Barley* meal of *Mellium*, and make a plaſter of it, the which lay unto the childs belly.

Item, If that which cometh from the child be whitiſh, then take of *Nutmegs* the weight of a pennie, and of white *Frankincenſe* a ſcruple, or the weight of two pence the which temper with the juice of a *Quince*, and give it to the child to drink.

Item, take the meal of *Barley*, temper it with the juice of *Plantane*, and a little *Vinegar*, and make it plaſter wiſe, and lay it to the childs belly, but being firſt a little boyled together over the fire.

Item, Take the juice of *Centinodium*, and the white of an

an egg, and temper them together, to the which add the powder of dried red *Roſes*, the powder of *Hematites*, *Maſtick*, *Frankincenſe*, *Bole-Armeniake*, *Sanguis Draconis*, and the rines of *Pomegranate*, of all theſe mixt together make a plaſter, and lay it (firſt warmed over the fire) to the Infants belly.

Item, to waſh the child with the water in the which be ſodden leaves of red *Roſes*, is very good.

Item, Take the juice of *Camfery*, and the juice of *Plantane*, the more and the leſs, and in this put clay of an old furnace or oven, and make of it a plaſter, and lay it to the childs belly.

To unlooſe the child being bound.

IF the child be ſo bound, that it cannot long time have any ſtool, then make a ſuppoſitory of *Hony* ſodden till it be hard and maſſie, and let the ſuppoſitorie be of the length of your little finger, and the bigneſs of two *Wheat* ſtrawes bound together, then dip it into oyle, and convey it into the childs Fundament.

Item, Likewiſe you may make a ſuppoſitor of the ſtalk and the root of *Beets*, or elſe of the root called *Oreſſe*, or *Flowerdeluce* root, made of the quantitie before ſpoken, and conveyed into the ſitting place of the child.

Item, To give to the Infant as much *Hony* as a *Peaſe* to drink, and to rub the belly a little, and to ſupply it with a piece of wooll dipped in oyle, or dipped in Buls gall, and laid to the Navel.

Item, you may give unto the Nurſe a medicine which hath vertue to unbind and looſe, and the next day after let the child ſuck her, and it will looſe alſo the child.

Item, Take of ſmall *Mallowes*, of great *Mallowes*, of each a handful, of *Fenegreke* and *Lineſeed* of each an ounce,

ounce, of *Helioke* two ounces, of *Figs* the number of ten, ſeethe all theſe together in water, and then ſtamp them in a morter, and put unto it of *Butter* and *Hens-greaſe*, of each two ounces, and of *Saffron* one ſcruple, and make a plaſter of it upon a linnen cloth, of the thickneſs of a ſtraw, and lay it to the childs belly a day and night.

If this move not the belly, then take of *Aloes Cicotrine* one dram, of *Heleborus* both *niger* and *albus*, of each 15. grains, beat theſe to powder, then temper them with 3 ſpoonfuls of the juice of Walwort, or of Ox gall, in this liquour dip wooll, and lay it to the Navel the the bredth of a hand, and bind it to the place.

Item, Take the juice *Walwort*, and of *Mil-meal*, and ſeethe thoſe together till they be thick, then make a plaſter thereof, and lay it to the belly beneath the Navel.

Remedie for the Cramp, or diſtention of Members.

IF it chance that the Infant be taken with the diſeaſe called the cramp, the which for the moſt part cometh of indigeſtion, and of the weakneſs of the power attractive, and ſpecially in ſuch children the which be very fat and moiſt, then ſhall ye anoint all along the back of the Infant with the oyle of blew *Flowerdeluce*, or elſe with white *Lillies*, or the oyl of *Rue*.

If the cramp take the child whileſt it ſtretcheth forth the arms, legs, and other members (as we be wont in gaping or yawning) then let it be bathed and waſht in water, in the which prime *Roſes*, *Cowſlops*, or the flowers of *Camomel* be ſodden, or elſe anoint it with the oyl of *Violets*, and the oyl of ſweet *Almonds* temperd together: and if the child be in great heat, anoint it with the oyl of *Violets*, or with oyl *Olive*, tempered with a litle white wax, and alſo poure on the childs head the oyl of *Violets*.

Remedies

Remedie for the cough and diſtillation, or Catarrhes of the head.

SOmetimes the child is ſore encombred with the cough, and with diſtillation or running of humors out of the head, to the noſe, the mouth, and the breſt, the which ye ſhall remedie thus.

Firſt, powre warm water on the childs head, holding it a foot and a half from the childs head, and ſo do continually the ſpace of half an houre, and in the mean while put a little *Hony* on the childs tongue to chaw upon: then put your finger into the childs mouth, and depreſs or hold down the innermoſt part, of the root of the tongue next to the throat, to provoke the child to vomit, and to void the groſs and viſcouſe humors, which be cauſe of this evil.

Item, Take *Gum Arabick*, *Gum Dragagant*, the ſeed of *Quinces*, the juice of *Licoriſe*, and *Suger penedium*, all this beaten together, give every day to the child a quantitie with milk new milked.

Item, make *Almond* milk with *Almonds* blanched, and onely the juice or water of *Fenel*, whereof when it is well ſodden, let the child eat or drink morning and evening, or any other time of the day.

And if it be ſo that the cough have exaſperate and made rough the tongue and the roof of the mouth, then take of the ſeed of *Quinces* two ſpoonfuls, bruſe them a little, and ſteep them in warm water the ſpace of two or three houres, then ſtrain the viſcouſe and groſs water from them through a ſtrainer, and that, that remaineth, frie it together in a frying-pan with *Suger Penidium*, and the oyl of ſweet *Almonds*, thereof making an *electuarium*, the which give unto the childe to receive:

if the child have great heat with the cough, then ad unto the ſame electuarie the juice of a ſweet *Pomegranate*.

Item, Againſt the cough, and overmuch heat, take the ſeed of white *Popie* and *Dragagant*, of each 2 drams, of the ſeed of *Gourds* 4 drams, and beat all theſe together, and give at once the weight of 4 pence to the child, with the water in which *Rayſons* have been ſodden.

Item, Take *Rayſons*, and doing away the graynes of them, ſeethe them together with water in a Frying pan, ſo that they burn not to the bottom of the pan, then take it from the fire, and beat it well in a morter, tempering therewithal *Sugar Penidium*, and give of this in the morning and evening to the child.

Again, If the cough come of a cold cauſe, then take a little *Myrrhe* beaten to powder, and temper it with a quantitie of warmed *Hony*, and the oyl of ſweet *Almonds*, and of this give unto the child.

Furthermore, the Nurſe muſt avoid all ſuch things the which may ingender cough, as *Vinegar*, *overmuch ſalted meats*, *Cheeſe*, *Nuts*, and all ſharp things. Alſo ſhe muſt anoint the childs breſt with *Butter*, and with *Dialthea*.

Item, For the cough, Take *Rayſons*, and frie them in a Frying pan, then ſtamp them in a morter, and to that adde as much of *Sugar Penidium*, with a little oyl of *Violets*, and make an electuarie of theſe, and give to the child the quantitie of a *Haſel nut*.

Remedie for ſhort wind.

MAny times chanceth alſo to Infants difficulty of breathing or ſhort windineſs: the which to remedy, Take *Linſeed*, and beat it, and give of it unto the child with *Hony*; but if the diſeaſe increaſe on the child, and that the wind pipes in a manner ſeem ſtopt, then anoint well

well the ears, and all the places about the ears, with oyl *Olive*, and alſo the tongue for to provoke vomite, and then poure a little warm water into the childs mouth to waſh it withal, and give to it a litle *Linſeed*, temperd with *Hony*, and beaten, made after the faſhion of an electuary.

Item, If the child have beſides this alſo the flix: then give unto it the ſyrupe of *Myrtels*, or elſe *Dates* ſodden with milk and flower.

Againſt wheals or bladders on the Tongue.

Item, ſometimes hapneth to the children, wheals and bliſters on their tongue and mouth, which things come of the ſharpneſs and eagerneſs of the Nurſes milk the mouth and tongue of the Infant being ſo tender, that the leaſt thing that toucheth it ſhall offend it: wherefore, beſides that it is great pain to the child thus to be bliſtered by the eagerneſs of the milk, it is alſo very perilous and dangerous. For ſuch wheals which be not ripe and ſeem black, betoken death: which if they be white or yelowiſh, then they be of leſs peril.

Againſt this evil, Take *Violets* and *Roſes*, and ſeethe them in a litle *Roſe water*, and therewith waſh the bliſters.

Item, Take the juice of *Lettuce*, the juice of *Peti-morel*, and the juice of *Purſelain*, which when they be well commixt and tempered together, anoint therewith the whelks; and if the foreſaid bliſters or whelks be blackiſh then ad to the foreſaid juices, *Licoriſe* beaten to powder.

Item, If the ſame be very moiſt, then take *Mirrhe*, *Gales*, the rine of *Frankincenſe*, beat them well altogether, and temper them with *Hony*, and anoint the childs tongue therewith.

Item, Take the juice of *Mulberries* before they be full ripe, or elſe of unripe grapes, which is called *Vergeus*, and with that anoint the tongue.

Item, It is very good to waſh the tongue with red *Wine*, and then to ſtrow upon it the powder of *Galles*, or elſe the bark or rine of *Frankincenſe*.

If ye will have a quicker medicine in operation and ſharper: then take *Bole Armenack*, *Pſidium*, and *Sumach*, of each three drams: alſo of *Galles* two drams, of *Alome* one dram, all theſe beat together, and ſearſe them through a ſearſer, and ſtrow that powder on the blifters.

Item, If theſe wheals be reddiſh and cauſe much ſpittle to gather together in that place, then let the Nurſe uſe ſuch things which are moiſt and cold, and let her chaw in her mouth very ſmall a few fatches, of the which lay on the Infants mouth and tongue.

Item, *Amilum* or *Starch* tempered together with *Roſe* water, and put on the childs tongue is good.

Item, Take the juice of *Pomegranats*, the juice of *Quinces*, or the juice of *Oringes*, and do of this on the childs tongue in like manner: but if the wheels or blifters be ſomewhat yellowiſh, then to theſe juices ſpoken of before ad the juice of *Lettuce* and of *Purſelane*. But if the wheels ſeem whitiſh, then take of *Myrrhe*, and of *Saffron*, of each one dram, of *Suger-candie* two drams, and beat theſe to powder, and lay it on the wheals of the tongue.

Of exulceration or cleſture, chapping or chining of the mouth.

SOmetimes by reaſon of the hardneſs of the nurſes paps, the childs lips and mouth be exulcerate, having in manner of clefts and chines in them: and in this caſe take *tozed Wooll*, and dip it in the juice of *Plantane*, or elſe in butter molten, or in freſh *Hens greece*, every of them being warm, and with this anoint the mouth and lips of the child.

Of

Of Apoſtumation and running of the ears.

VVHen that humors and matter iſſueth out of the ears, which properly cometh of aboundant humors in all the body, and moſt ſpecially in the head: then take a piece of *Wooll*, and dip it in *Hony* mixt with red *Wine*, to the which is put alſo a little quantitie of *Alome* beaten to pouder, or of *Saffron*, then make of the ſame as it were a tent, and put it in the childs eare, and when the tent hath ſucked and drawn to it the humours and filthineſſe of the ear, then take it out and put in new: and if that which cometh out of the ear be as matter, then take of ſodden *Hony*, and temper it with water, put of it into the ears: or elſe take the pouder of *Galles*, tempering it with *Vineger*, and do likewiſe.

But if the child have great pain and dolour by windineſs, ventoſitie, and the humours in this place, then ſeethe *Organie* and *Myrrhe* with Oyl *Olive*, and ſo being warm: put of it into the ears.

Of Apoſtumation in the head.

IF there be any Apoſtume ingendered in the head, (which many times chanceth) the which cauſeth the cheeks and eyes to be greatly pained, and the eye-ſight to wax wanniſh or tawny: then muſt be applyed ſuch things which may refrigerate and cool the brains: as, Take the juice of *Gowards*, the juice of *Nightſhade*, and the juice of *Purſelane*, and temper them with the oyle of *Roſes*, in this dip a piece of wooll, and lay it to the head, and as often as it waxeth dry, dip it again.

Of ſwelling or bolning of the eyes.

AGainſt ſwelling and bolning of the eyes, take *Licium*, and temper it with womans milk, and put of it into the childs eyes, and bind it to the place with a fine and ſoft linnen cloth; then afterward waſh the eyes with water in which *Camomel* and *Baſil* have bin ſod. If that in this ſwelling the eyes be not red, neither the browes ſwoln: then take *Mirrhe*, *Aloes*, *Saffron*, and the leaves of *Roſes*, and temper all theſe, and ſteep them in old wine, and bind it to the childs eyes with ſome linnen cloth, and into the childs noſe put a quantitie of *Amber*, diſſolved in womans milk.

Of the ſcum or white of the eye.

AGainſt the ſcum or white of the eye, which for the moſt part hapneth to children through overmuch crying and weeping, take the juice of *Solatrum*, and drop the ſame into the childs eye, and if by the ſame chance the vein of the eyes wax reddiſh, or be ſwolne, then anoint them with the ſame juice.

Againſt immoderate heat, or the Fever.

IF the Infant be in great and vehement heat, contrary to nature, the which is called a Fever. Firſt it ſhall be the Nurſes part to eat and uſe ſuch things the which cool and moyſten

Alſo to give unto the Infant of theſe things following: The juice of *Pomegranate*, the water of *Gourds*, *Sugar*, with a little *Camphery* mixed therewithal, tempered well together. *Item*, it is very good to provoke it to ſweating.

Item, Take of the juice of *Wormwood*, of *Plantane*, *Mallowes*, and *Singrene*, and temper them altogether, and ſeethe them a little on the fire, in the which alſo

mix

mix *Barley* meal, and make a plaſter of all theſe, and lay it to the childs breſts. Alſo take the oyl of *Roſes*, and the oyl of *Poplar*, and mix them together, with this ointment being cold, anoint the childs forehead, the temples, the arms, the hands about the wreſts, and the pulſes, and the feet about the ancles.

Item, take of *Barley* meal, and of dried *Roſes* and powdered, and temper theſe with the water of *Roſes*, and the water of *Endive*, and make thereof on the fire a plaſter, the which lay to the childs breſt ſomewhat warm.

Alſo as often as the child is waſhed, let it be done with water in which is ſodden ſuch things which cool: As *Lettice*, *Purſlain*, *Endive*, *Plantane*, and ſuch other.

Againſt fretting or gnawing in the belly.

IF the child be vexed with fretting and gnawing in the belly, the which thing ye ſhall know by the immoderate crying of the child, and that it turneth from one ſide to another, with great crying: then ſhall you take warm water, wherein hath been ſodden *Lavander*, *Cummin*, *Fennel-ſeed*, or the ſeed of *Dill*, oyl *Olive*, tempering them together: and herein dip a piece of wooll, and therewith ſoke the childs belly oftentimes.

Againſt ſwelling of the body.

WHen the childs body, or any part thereof is ſwoln and puft up: then take the tops of *Elder* tree, and of *Walwort*, and ſeethe them in white *Wine*, and therein lap the infant, eſpecially if it be not taken with over great heat: but if ſo be that with ſwelling in the head the belly be ſwoln alſo, then take *Mirrhe*, *Aloes Epatike* and *Saffron*, and beat them altogether, and temper them with the juice of *Beans*, and lay it to the childs head.

Againſt

Against often ſneeſing.

SOmetimes the Infants be ſore troubled and vexed with often ſternutation and ſneeſing, which thing if it come of the Apoſtume in the head: then ſhall ye miniſter ſuch things to the head which refrigerate and cool whether it be *oyles, ointments, juices of the hearbs*, or other things. If this come of any other cauſe then of Apoſtume: Take *Baſil*, be it green or drie and put of the juice or pouder of it into the childs noſe. But if this ſneſing come and begin with heat, and that the childs eyes ſeem as they grew inward for pain thereof: then lay to the childs head the leaves of *Purſlain*, or *Goward*, cut in thin ſlices, and tempered with oyle of *Roſes*, and *Barley* meal, and alſo the yolk of an egg.

Of whelks in the body, and the cure.

THeſe whelks if they appear black upon the body, they ſignifie peril of life, and ſo much the more, the greater quantitie that there is of them: but if they ſeem whitiſh or reddiſh, it is no peril, and may eaſily be cured. Wherefore take the leaves of the red *Roſe*, the leaves of *Myrtils*, and of *Tamariſcus*, and ſeethe theſe in water, and in that water wet a linnen cloth, and ſoak therewith the whelks.

Item, likewiſe it is good to anoint the ſame with the oil *of Roſes*, *of Myrtils* and *Tamariſcus*. If the whelks be white or reddiſh, then let them be ripe before ye miniſter any thing to them: and when they be open and begin to matter, then to clenſe, purifie and to dry them being ripe and broken, it is very good to waſh the ſame whelks with *Mulſum* or *Hydromel*, in which *Saltpeter* is diſſolved. *Mulſum* and *Hydromel*, is water and hony ſod together.

Againſt

Againſt ſwelling of the codds.

MAny times chanceth to children (thorow overmuch crying) ſwelling about the cods, and ſometimes burſtneſſe, and ſwelling in the inner part of the thighes, the which ſwelling ſometimes cometh by inflamation of great heat, and ſometimes with onely windineſſe. If it come of windineſſe, then the codds will ſometimes appear ſo ſtiff as a tabour, and ſhine as it were an horn. The remedy for this is, take a quart of double beer woort, and therein ſeethe of the leaves of *Bay* half a handful, of *Rue* a quarter of an handful, of *Fennel*, *Dill*, and *Camomel*, of each a mean handful, cut and bruiſe all theſe hearbs together, and ſeethe them from the quart to the pint, then ſtrain them ſtrongly from the liquor, in the which liquor ſeethe ſo much *Bean-flower* as may ſerve to make a plaiſter, thereto adding at the latter end two or three ſpoonfuls of oyle of *Camomel*, and lay this plaſter hot to the cods. If the ſwelling come of heat, then allay the ſame with ſome cold herbs, ſuch as I have oftentimes ſpoken of before.

Againſt ſwelling of the Navel.

ALſo ſometimes the childs Navel ſwelleth, and eſpecially ſtraight after the Birth when it is cut. For this, Take *Spike celtike*, and ſeethe it in the oyle of *Almonds*, mixed with a little *Turpentine*, then in this dip wooll, and lay it on the place.

But if ſo be that this ſwelling come of overmuch crying, cough, or of a ſtroke or fall: Then take bitter *Lupines*, and the powder of fair old linnen cloath burnt to powder, and temper theſe with red Wine, and then in this dip a piece of towe, and lay it to the Navel.

Againſt unſleepineſs.

AGainſt unſleepineſſe, that is when the child is deſtitute and wanteth his due and natural reſt, all the while crying and weeping. For this take two heads (with the ſeeds therein contained) of white *Popie*, and with one ſpoonful of *Roſe* water, and three or four drops of *Vinegar*, ſtamp them in a morter reaſonably, then add thereto two ſpoonfuls of womans milk, and the weight of an half penny of *Suffron*, with half a ſpoonfull of *Barly* flowre, the which yet ſtamp a little together again, and then lay it in a fine thine double linnen cloth, and apply it to the forehead from one temple to the other.

Item, give the child to drink a little of the ſyrupe of *Popie*. Alſo to anoint the temples with the oyle of *Popie* is very good.

But if this unſleepineſs come of the impuritie of the Nurſes milk (as many times it doth) then take of the oyle of *Violets*, and put unto it a little quantitie of *Vinegar*, and of this liquour drop oftentimes in the childs noſtrils. Or elſe take the oyle of *Roſes*, and temper it with the juice of *Lettuce*, and therewith anoint the head and the ſtomach of the child; And further, ſee that the Nurſes milk may be amended.

Againſt yexing or the hycket.

THis yexing cometh either of coldneſſe of the ſtomach, or elſe of over much fulneſſe, or for lack of meat and emptineſſe of the ſtomach, or elſe by ſome hot and cholerick qualitie, biting upon the mouth of the ſtomach.

As often as it cometh by the abundance of meats,

and

and fulneſſe, the remedie is to provoke it to vomite. If by coldneſſe of the ſtomach, then anoint the ſtomach with the oyle of *Bayes* warmed, other elſe lay to the ſtomach a plaſter made of the ſeed of *Dill*, beaten and tempered with the juice of *Mints*.

But if it chance by any heat or cholerick qualitie then tak the oyle of *Violets*, or of *Roſes*, the iuice of *Endive*, or of any other ſuch hearbs, the which have power to infrigidate and cool, and temper the ſame with womans milk, and anoint, therewith the childs ſtomach.

And when it proceedeth by defect and lack of meat or emptineſſe of the ſtomach, then give to the child to feed upon milk; and other good wholeſome things to ſup, neither paſſe not greatly though the child reiect and vomit up again that the which it receiveth, for ſo much ever will remain in the ſtomach that ſhall be ſufficient to ſuſtain it, and meanly to nouriſh it.

Againſt often parbreaking by weakneſs and feebleneſs of the ſtomach.

AGainſt overmuch parbreaking, beat foure grains of Cloves, and give it to the child to drink, with 4 or 5 ſpoonfuls of red wine.

Item, Take of *Maſtick*, white *Frankincenſe*, and the leaves of the red *Roſe*, ſo much as ſhalbe ſufficient, and all theſe beaten together, temper them with the iuice of *Mynts*, and make a plaſter of it, laying it to the childes ſtomach. But if the childs vomiting be very vehement, then put unto theſe foreſaid things a quantitie of *Roſe vinegar*.

Item, Take fine meal, and bake it ſo hot in an Oven, or elſe in a frying pan over the fire, till it wax brown, then beat it to powder again, putting it into *Vineger*, and

to theſe add the yolk of an *Egge* hard roſted, *Maſticke*, *Frankincenſe*, and *Gum Arabick*, and temper all theſe with the juice of *Mints*, making of it a plaſter, the which *Mints*, making of it a plaſter, the which lay to the childs ſtomach, and to the childs mouth and noſe hold a warm toſte of bread.

Cauſes of this ill be three. The firſt, if the childe have taken more milk then it is able to concoct and digeſt. The ſecond, if the Nurſes milk be over thin, wateriſh, and fluiſh. The third, if the ſame milk be impure, feculent and corrupt. Theſe cauſes provoke vomit, and eſpecially if the child alſo have a weake and wateriſh ſtomach: wherefore ye muſt help the Infant after this manner.

Firſt, let the child ſuck leſſe then it did before, and then alſo mark that which the child doth parbreak, whether it ſavour ſharply like vinegar, and that it be whitiſh: For if it be ſo, then take of white *Frankincenſe*, 8 grains, of dried *Rue* 20 grains: beat theſe to powder, and give it to the child to drink with the ſirupe of red *Roſes*.

Or elſe let the Nurſe chaw *Cummin*, and ſo put it into the childs mouth: Give alſo of the ſirupe of *Pomgranats*, with the powder of dry *Mints* to the child.

Take *Maſtick*, *Acatia*, *Xiloales*, *Galles*, white *Frankincenſe*, *toſted bread*, of each like much, beat them together, putting to of red *Roſes*, and tempering it with the conſerve of *Roſes*, and lay it to the childs ſtomach.

But if it be ſo that the parbreaking of the child ſavor not after the faſhion of *Vinegar*, but after ſome other ſoure ſavor, and that it be not whitiſh, but pale or yellowiſh: then give it the juice of *Quinces*, and lay this plaſter unto the childs ſtomach. Take *Barly* meal, wild *Mulberies*, and *Pſidium*, beat all theſe together, and temper

per it with *Roſe* water, and lay it to the childs ſtomach.

And furthermore, if the childs ſtomachs be ſomewhat wateriſh and ſlow in digeſtion: then anoint it with the water of *Roſes*, in the which *Muſk* hath been diſſolved or elſe the water of *Mirtles*, and give it to drink the juice of *Quinces* with a little *Cloves* and *Sugar*, or with a ſcruple of *Nutmegs* therewith tempered and mixed.

Againſt fearfull and terrible dreams.

ALſo ſometimes the children be vexed and unquieted with fearful and terrible dreams in their ſleep, which thing for the moſt part commeth of the abundance of food, and overmuch meat or drinks, which for the ſuperfluitie thereof cannot be concoct, nor overcome of nature, wherefore neceſſarily it putrifieth and corrupteth: the noyſome and hideous vapours whereof, flying up to the head in time of ſleep, cauſe the terrible phantaſies in the ſleep. And thus it may be remedied. Firſt take heed that ye lay not the child to ſleep ſtraight after it hath fed, and alſo let it lick a little *Hony*, ſwallowing it down, ſo that by it, ſuch things the which be ſomewhat hard to digeſt and concoct, may the ſooner be digeſted, and the refuſe the more eaſily to deſcend into the guts.

Item, every day give to the Infant half a dram of the Electuary called *Diamuſcum*, or *Diaplicis*. Alſo Triacle in this caſe is very good, taken with milk, as ſaith *Raſis*.

Againſt iſſuing forth of the Fundament gut.

FOr the iſſuing forth of this gut: when the child laboureth to eaſe it ſelfe: Take *Myrtles*, *Acorne* cupps, red *Roſes* dryed, burnt *Harts* horne, burnt *Allome*,

Alome, *Goats* hoof, *Faluaſium*, and *Galles* of each like much, and ſeethe all theſe together with water, ſo long, till the water have received the ſtrength of the ingredience, and with this water being warm, waſh the gut, and ſo convey it into the body again, as I have taught you in the ſecond Book.

Againſt Tenaſmus.

Tenaſmus is a diſeaſe when the child enforceth it ſelf to the ſtool, and yet can doe nothing, the which thing oftentimes chanceth to children, moſt commonly proceeding of cold. Againſt the which, ye ſhall uſe theſe remedies. Take *Garden Creſſes* and *Cummin ſeed*, of each like much, beat them together, and temper them with old butter, and give it the childe to drink with cold water.

Item, Take *Turpentine*, and lay it upon coals, whoſe fume let the child receive beneath in the fundament, the fume being incloſed round about with clothes.

Item, Take *Tarre*, and likewiſe make fume of it, receiving the fume as before.

Againſt worms in the belly.

SOmetimes there breed *Worms* in the guts, of the bigneſs and quantity of ſuch as are wont to be in old Cheeſe, called Mites, and ſome like Lice. And ſometime in the belly are ingendred *Worms* of the bigneſs of earth *Worms*, called *Eaſes*. Againſt theſe uſe this remedy. Take the water of *Centumnodia*, and give it to the child to drink with milk.

Item, Take of white *Corall*, the ſcraping of *Ivory*, of *Harts-horn* burnt, and of *Iroes*, of each a ſcruple, of *Suger Candy* an ounce and a half, of the water of *Centumnodia*,

ſo

ſo much as ſhall be ſufficient to temper all theſe things before, and of this make ſuppoſitories, miniſtring to the child every day the weight of two drams.

Otherwiſe, according to *Raſis* mind. Take *of Commin-ſeed* as much as ſhall be ſufficient, and temper it with *Oxe* gall; making thereof a plaſter, the which ye ſhall lay to the Infants Navel.

Item, Oyle *Olive* taken and drunken a ſmall quantity thereof is very good to kill all manner of *Worms* which breed in the gut, near to the fundament. Alſo take the fineſt *Cotten*, and thereof make ſuppoſitories, the which ye ſhall anoint with the Oyl *of Wormwood*, or *of Rue*, or *of the Kernels of Peaches*, or *the oyl of bitter Almonds*, and ſo to convey it into the childs fitting place.

Item, It ſhall greatly profit the child, if it be waſhed in the water in which is ſodden *Wormwood*, and the leaves *of Peaches*.

Item, an Ointment for the ſame. Take *of Wormwood*, and *of Lupines*, of each two drams, of *Siler montanum*, *Commin*, *Cockle*, *Centory*, and *Centonicum*, and of *Harts horn* burnt, of each four drams, all theſe things beaten together, temper them in the oyl *of Wormwood*, or *of bitter Almonds*, the weight of two ounces, putting to it 4 drams weight *of Wax*, and make hereof an Oyntment, and anoint the childs belly therewith by the fire, or in ſome warm place.

Item, Take *of Cockle* two drams, *of Wormwood* and *Maſtick*, of each one dram, *of Aloes*, red *Coral*, of each two drams, of *Coriander prepared*, 6 drams, beat all theſe well together. Add alſo to theſe, *of Rie meal* three ounces, *of Lupines* beaten to powder, 6 drams, of *Saffron* 2 drams, temper all theſe in 2 ounces of the juice of *Rue*, and 4 ounces of the juice of *Wormwood*, or of the oyle

oyle of the ſame, and make hereof a plaſter, and lay it unto the childs Navel the breadth of a hand.

Item, give the child the weight of foure pence of the powder *of Aloes Cicotrine*, with fair water firſt ſodden and ſweeted with *Sugar*, or elſe with ſingle *Beer*: and this no doubt is ſoveraign.

Item, againſt the great and long *Worms*. Take of the juice *of Wormwood*, and *of Oxegall*, of both two ounces, *of Colocinthis* 8 drams, temper all theſe well together, adding to it a little wheaten meal, and make hereof a plaſter, the which lay to the Navel of the child.

Item, *A bathe for the ſame.*

Take *Wormwood* and *Gaules*, and ſeethe them in water, and let the child be bathed in it up to the Navel.

Of chafing or galling in any place of the body.

AGainſt galling or chafing of the childs skin, by reaſon of the acrimony and ſharpneſſe of urine or ſweat: Take *Myrtles* and beat them to powder, and ſtrew thereof on the place.

Item, take of *Ireos*, of the *red Roſe*, of *Cyprus* of *Tragacanthum*, ſo much as ſhalbe thought ſufficient, and beat them all, or part of them, and ſtrew of the powder on the chafed place.

Item, Take of the oyle of *Roſes*, one ounce, of white *Frankincenſe* one dram, and melt theſe together, and take eight grains of *Camphire* diſſolved in *Roſe water*, and mixe therewithal, and of all this make an ointment, and anoint the chafed place therewithal. Alſo *Unguentum Album*, and *Vnguentum Rubeum* be good for this purpoſe.

Item, the decoction and Fomentation with the water wherein

wherein *Plantane, Knot graſſe, Dock roots*, or *Burſa paſtoris* is ſodden, is very good for the ſame.

Of the falling ſickneſſe.

SOmetimes the Infants be vexed and encombred with the falling ſickneſſe, and that two manner of waies. One is, that it hath this diſeaſe ſtraight forth with the Birth: Cauſe of the which, is cold and ill humors in the head and brains. Another is, that it taketh this infirmitie after the Birth by ſome accidental cauſes, in which caſe, if it leave not the childe, being a Manchilde, before he be 25 years of age, and the womanchilde, about the time of having her firſt flowres, if it forſake them not in this ſpace, neither by the might of Nature, neither of Medicines, then it is like never to depart from them.

Again, if this diſeaſe come not by Nature, but by ſome accidental cauſe afterward: then give diligent heed that the Nurſes milk be very good, and convenient to the childs Nature. And for the ſame purpoſe, if neceſſitie require, it ſhalbe very good to purge and cleanſe the Nurſes body with due and meet Medicines, and ſhe muſt avoid all ſuch things the which do cool and moiſten: and to ſuffer the child to receive no more milk at once, then it may well be able to digeſt.

Againſt this cruel diſeaſe, Authors much commend the roote of a *Pionie*, onely hanged about the childs neck.

Item, The ſame root dried and beaten to powder, and ſo oftentimes given to the child to take, ſometimes with Drink, ſometimes with Pottage, Pap, or milk, or any other wayes. Likewiſe the ſeed of *Pionie* is very good.

Furthermore, poure now and then into the childs noſtrils, Oyle of *Caſtorium*, or the Oyle of *Coſtus*, or of *Euforbium*: Alſo let the child ſmell to *Rue*, and to *Aſa fetida*.

Item, to hang *Viſcum quercinum*, which is gathered in March, the Moon decreaſing, about the childs neck, is very good. Divers other things there be, which might be here rehearſed, but this ſhall be ſufficient at this time.

Conſumption or pining away of the body.

WHen the Infant falleth away, and the fleſh rebateth, remaining nothing but as it were skin and bone, and thereby the child waxeth ſickly: Then let the Infant be bathed in water, in which hath been ſodden the head and the feet of a Weather, ſo long till the fleſh part from the bones of his own accord: and every time that the child cometh forth of the bath, firſt let it be wiped and dried clean, and then anoint it with this ointment. Take freſh *Butter*, oyle of *Violets*, and oyle of *Roſes*, of each an ounce, of the fat of freſh pork half an ounce, of white *Wax* two drams: melt all theſe things together, and make an ointment of it, anointing therewith the childes body.

Item, Take white *Wax*, *Swines* greaſe, *Sheeps* tallow, freſh *Butter*: melt all theſe things together, and ſtrain them, making of it an ointment, and anoint the childe withall once or twiſe every day. But the chief hope of reſtauration, muſt be in light, reſtorative, and pure nouriſhing meats.

Of

Of laſsitude, wearineſſe or heavineſſe of the childs body.

SOmetimes it chanceth that the childs members of the body be ſo feeble, as though it had the Paulſey, ſo that with thoſe parts of the body the childe cannot help it ſelf, neither can it lift up the hands, arms, nor ſtand on the feet. If the child have this diſeaſe whileſt it ſucketh, then let the Nurſe be comforted and ſtrengthned with ſuch things the which have virtue to heat and to drie.

Alſo let the Nurſe feed onely on roſted or fried meats, and that ſhe forbear from Milk, Fiſh, and hard or ſalt powdered fleſh: for commonly this diſeaſe ſpringeth of cold and moiſt humours, beſieging the ſinnewes.

Furthermore, let not the Nurſe uſe any watered *Wine* or mixed, but meer and in his own kind: and let her bath the child ever before ſhe give it ſuck, after anointing with oyle of *Caſtorium*, or the oyle of *Coſtum*, and let the child drink every day a quantitie of this electuary following.

Take garden *Mint*, *Cinamome*, *Cummin*, drie *Roſes*, *Maſtick*, *Fenegreke*, *Valeriane*, *Amios*. *Doronicum*. *Zedoarium*, *Cloves*, *Saunders*, *Xiloaloes*, of each a dram, of Musk half a dram, beat all theſe to powder, and conſect them with clarified and deputed *Hony*, making thereof an electuarie, of the which every day give unto the childe the weight of two pence to drinke with white *Wine*. If the child have this diſeaſe in every part of the body, then take an ounce of *Wax*, and a dram of *Euforbium*, the which *Euforbium* ye ſhall beat in a morter with 5, or 6. drops of oyle, till it be perfectly beaten,

then temper them together over the fire, adding thereunto ſo much oyle as may be ſufficient to make a ſearcloth, and lay it to the reyns of the back.

Of trembling of the body, or of certain members of the body called the Palſey.

IF the child happen to be vexed with trembling or ſhaking of the body, or the parts thereof, ſo that ye fear the Palſie of the ſame part, or that the falling ſickneſſe ſhould enſue: then remedy it after this means. Take the oyle of Roſes, and the oyle of Spiknard, and temper them together, warming it, and therewith annoint the back or the reins, and the other ſhaking members: ye may alſo take any other oyle the which hath vertue to warm and calefie, as the oyle of Bayes, and ſuch other.

Item, to bathe the child in the decoction of Roſemary, Sage, Time, Hyſope, Savery, Alexander, Smallage, &c. is very ſoveraign.

If you cannot cure it by this means, then demand further counſel of the Phyſitians.

Againſt the Stranguria or Stone, with ſtop, ing of the Urine.

STrangury, Diſſury, and the difficulty in making of water, oftentimes chanceth to children by reaſon of the Stone, or abundance of gravel, or elſe many times of ſome other viſcous, ſlimie and flegmatike matter, in manner and form of dregs or rags overthwarting and croſſing the paſſage, whereby the Urine ſhould paſſe forth in ſuch wiſe, that (without great pain) the child cannot make water, and that yet but in ſmall quantity at once.

Which

Which of theſe wayes ſoever it come, it ſhall be very good to bathe the child up to the Navel in the decoction of *Pellitorie* of the wall, *Mallowes*, *Holyoke*, *Linſeed*, *Lilly roots*, *Fenegreke*, and *Savery*, other els with a ſpunge or double linnen cloth dipped therein, eftſoons to foment the ſhare and neather part of the belly againſt the bladder.

But in men children chiefly foment them on the ſtraights, between the fundament and the cods, the which place in Latine is called *Peritoneum*, for in them lieth the neck of the bladder. After this bathing or fomentation, drie the places fomented, and whileſt they be yet red with bathing, anoint them with the Oyle of *Scorpions*, to be had at the Apothecaries, or els the oyle called *Petreolum*.

And if further need ſhall require it, ye may apply this plaiſter following to the foreſaid places. Take of *Parſley*, and of *Alexander*, of each an handful, of *Pellitorie*, *Mallowes*, *Holyoke roots* of each an handful, ſeethe theſe hearbs together in good ſtale *Ale*, till ſuch time as they be ſoft, then powre out the *Ale* from them, and ſtamp the hearbs in a Stone morter, adding thereunto of the ſeeds of *Fenegreeke* and *Line*, of each half an ounce, being firſt beaten to ſubtil powder.

Item, of *Commin ſeed* the weight of 4 groates, beaten likewiſe to fine powder, of the oyle of *Scorpions*, *Petroleum*, or other appertiffe oyle an ounce and an half: of all theſe well commixed together, make a plaſter, and lay to the places aforeſaid. To ſpeak of any medicines to be adminiſtred inwards, it is but folly, for ſo much as it is ſo hard to cauſe a child to take any thing within forth.

This difficultie in making water, may enſue by other means, whereof we need not to ſpeak at this time.

Of

Of goggle eyes, or looking a squint.

IF the child have goggle eyes, or that it look a squint, then first set the cradle in such a place, that the light may come directly and right in the childes face, neither in the one side, nor in the other, nor about the head, lest it turn the sight after the light.

Also mark on which side that the eyes doe goggle, and let the light come into it on the contrary side, so to return the sight.

And in the night season set a Candle on the contrary side, so that by this means, the goggling of the eyes may be returned to the right place.

And further, it shall be good to hang clothes of divers and fresh colours on the contrary side, and specially of the colour of light green, or yellow, for the childe shall have pleasure to behold these strange colours. And in returning the eye sight toward such things it shalbe occasion to rectifie the sight again.

And this shall be sufficient for this time, of the diseases of children after they be born, making here an end of this third Book, for this time.

14 NO 63

The

The fourth Book of the Birth of Man-kinde.



CHAP. I.

Of ſuch things the which ſhall be treated of in this fourth Book.

HEre in this fourth Book (by the leave of God) ſhall briefly be declared ſuch things which may further or hinder the conception of Man, which as it may be by divers means letted and hindred, ſo alſo by many other wayes, it may be furthered and amended. Alſo tok now by certain ſigns and tokens, whether the woman be conceived or not, and whether the conception be male or female, and finally certain remedies and medicines to further and help conception: and thereafter we will (according to our promiſe in the Prologue) ſet forth certain bellyfying receits, and ſo make an end of this whole Treatiſe.

CHAP. II.

Of conception, and how many wayes it may be hindered and letted.

THere is nothing under Heaven, which ſo manifeſtly and plainly doth declare and ſhew the magnificent mightineſſe of the Omnipotent living God, as doth the perpetual and continual generation and conception of living things here in earth, by the which is ſaved, prorogued, and augmented the

the kind of all things. And where that this Almightie Lord and Creator hath ſo inſtituted and ordained, that no ſingular thing in it ſelf (here upon Earth) ſhould continually remain and abide: yet hath he given from the beginning, and inſtincted ſuch a power and vertue unto theſe mortal creatures, that they may ingender and produce other like things unto themſelves, and unto their own ſimilitude, in the which alwayes is ſaved the ſeed of Poſteritie. Were not this proviſion had by Almightie God, the nature and kind of all manner of things would ſoon periſh and come to an end, the which vertue and power of generation many times doth halt and miſſe, by defect and the contrary diſpoſition in the parts generant: As ye may evidently ſee in the ſowing of Corn, and all other manner of ſeed. So that there be in all manner of generation three principal parts concurrent to the ſame, the Sower, the ſeed ſown, and the receptacle or the place receiving and containing the ſeed. If there be fault in any of theſe three, then ſhall there never be due generation, unto ſuch time as the fault be removed, or amended.

The Earth unto all ſeeds, is as a Mother and Nurſe, containing, clipping, and imbracing them in her womb, feeding and foſtering them as the Mother doth her children in her belly or matrix, until ſuch time as they come unto the growth, quantitie, and perfection due unto their nature and kind: But if this ſeed conceived in the bowels of the Earth, do not prove or fructifie, then be thou ſure that either there is let in the Sower, in the Seed, or elſe in the Earth.

The Earth may be over watriſh, dankiſh, or overhot and dry, or elſe full of ſtones, gravel, or other rubbiſh, or full of ill weeds, which may ſtrangle and choak the

good

good corn in his growing: alſo the ſeed may be putrified or otherwiſe viciate and corrupted, and ſo the life and ſpirit of it vaniſhed away and deſtroyed. The ſower may unordinately ſtrew and caſt the ſeed on the earth. &c. So that if there be no let in none of theſe parts concurrent to generation, or that the lets be removed and done away, then doubtleſſe will enſue multiplication and encreaſment of that kind, of the which the ſeed cometh according to the natural inclination, the which Almighty God hath implanted and ſet in the kind of all things.

CHAP. III.

How many wayes conception may be letted, and how the cauſes may be known.

EVery thing then, the which doth encreaſe in this kind, muſt firſt be conceived in the Womb and Matrix of the Mother, which is apt and convenient for the receit of ſuch ſeed. And (as I ſaid before) as there may be defect and lack in the Mother, receiving the ſeed, ſo may there be fault and defect in the ſower, and in the ſeed it ſelf alſo.

And in women three or foure general cauſes by the which the conception may be impedite and let: overmuch caliditie or heat of the Matrix, overmuch coldnes, overmuch humiditie, or moyſtneſſe, and overmuch drineſſe. Any of theſe foure qualities exceeding temperancie, may be ſufficient cauſes to let due conception.

Wherefore the right excellent Phyſition *Hypocrates* in the fifth Book of his Aphoriſmes ſaith. All ſuch women the which have cold and denſe Matrixes cannot conceive, and ſuch as have moiſt and wateriſh Matrixes,

cannot conceive, for the power of the ſeed is extinguiſht in it: alſo having drie Matrixes, conceive not, for the ſeed periſheth for lack of due nutriment and food: but that Matrix the which hath all theſe qualities in temperancie, that is fruitful. This is *Hypocrates* ſaying, the which thing alſo may be well perceived by a familiar example of ſowing of corn.

For if it be ſowen in over cold places, ſuch as be in the parts of a Countrey called *Scithia*, and in certain places of *Almain*, or in ſuch places where is continual ſnow, or froſt, or where the Sun doth not ſhine, in theſe places the ſeed or grain ſowne, will never come to proof, nor fructifie, but thorow the vehement coldneſſe of the place in the which it is conceived, the life and quicknes of the grain is utterly deſtroyed and made voide.

And further, as concerning overmuch humidity, if ye ſow your grain in a fen or marſh and watry ground, the ſeed will periſh through the overmuch abundance of water, which extinguiſheth the livelyneſſe and the Natural power of the grain and ſeed.

Likewiſe if it be ſowne in ſuch a Countrey or place where is over great heat, not tempered with water and rain, or if the year be ſo drie, that there came no rain at all to allay the extream and fervent heat of the Sunne: then ſhall the ſeed ſowne wither and dry away, and the power of it be conſumed and burnt.

And if it be ſowne in drie places, where never cometh rain, or on the ſand and gravelly places, in ſuch a place the grain can never take, nor prove, nor be conceived in it, to come to any fruit or profit.

Wherefore, if the Matrix be diſtempered, by the exceſſe of any of theſe four qualities, then muſt ye reduce it again to temperancie, by ſuch remedies as I ſhal

ſhew you hereafter. Likewiſe may there be defect and lack in the man: as if the ſeed be over hot, the which the woman ſhall feel as it were burning hot, or too cold, the which ſhe ſhall feel as it were in manner cold as Ice, or too fluy or thin, &c. Divers other wayes alſo it may be letted, which ſhall not need here to be rehearſed.

Now if the woman cannot conceive, the cauſe coming of overmuch frigiditie or coldneſſe in the Matrix, that ſhall ſhe know by theſe tokens. She ſhal feel great cold about the ſides, the reins of the back, and the matrix, her Urine ſhall appear white and thinniſh, and ſometimes alſo ſomewhat ſpiſſe and thick, and all manner of cold things ſhall, noy her, hot things ſhal greatly comfort her.

But if it come by overmuch humiditie in the matrix, that ſhall ſhe know by theſe ſignes. If the body of her be of a fat and groſs diſpoſition, if with her flowres iſſue forth at the beginning and the latter end of them, certain viſcous and waterie ſubſtance, and that her Urine be white, thick, and ſometimes as it were milk: Alſo that we feel great cold and pain about the matrix and privie parts, and much dolour in her ſides, and in the reins of her back.

And when overmuch heat or drith in the matrix is cauſe of the hinderance of conception, then is the urine high coloured, red, or yellow, being thin, with certain motes appearing in the water: the woman hath great thirſt, and bitter riſing or belchings out of the ſtomack into the mouth. And many times they that are in this caſe, are very ſpare and lean in all their body, having alſo but ſmall quantitie of flowres, the which thing may happen, either by overmuch watch, or overmuch faſting, labor, travel, ſorrow, ſickneſs, &c. But ſuch women

which naturally are thus ſpare and lean, may very hardly be brought to a temperance again, and be made apt to conceive. And this ſhall be ſufficient for this time, to know which qualitie by his exceſſe cauſeth ſterility. Now will we ſhew how it ſhalbe known, whether lack of Conception be in the woman, or elſe in the man, and how to know whether the woman be conceived or no, according to the mind of right expert Phyſitians.

CHAP. IV.

How to know whether lack of Conception be of the Woman or of the Man, and how it may be perceived whether ſhe be conceived or no.

IF ye be deſirous to know whether the man or the woman be hinderance in Conception: Let each of them take of Wheat and Barly corns, and of Beans, of each 7. the the which they ſhall ſuffer to be ſteeped in their ſeveral Urine, the ſpace of twentie and foure houres: then take two pots, ſuch as they ſet Gelli-flowers in, fill them with good earth, and in the one let be ſet the *Wheat*, *Barly* and *Beans* ſteeped in the mans water, and in the other the *Wheat*, *Barley* and *Beans* ſteeped in the womans water, and every morning the ſpace of 8. or 10. dayes, let each of them with their proper urine, water the ſaid ſeeds ſown in the foreſaid pots, & mark whoſe pot doth prove, and the ſeeds therein contained doth grow, in that partie is not the lack of Conception, and ſee that there come no other water or rain on the pots: but truſt not much this far fetcht experiment.

Item, according to *Hypocrates* writing, if ye will know whether the fault be in the woman or no, then let the woman

woman receive into her body underneath, being well and cloſely cloſed round about, the fume of ſome odoriferous perfume, as *Laudanum*, *Storax*, *Calamite*, *Lignum Aloes*, *Muſk*, *Amber*, and ſuch other, and if the odour and ſavour of ſuch things aſcend thorow her body vp unto her noſe, ye ſhall underſtand that ſterility cometh not of the womans part: if not, then is the defect in her. *Item*, if ſhe take Garlick, being pilled out of the husks, and convey of it into the privie parts, and if the ſcent of it aſcend up thorow the body unto the noſe, the woman is faultleſſe: if not, then is there lack in her. Theſe tokens, although they have a certain reaſon and appearance, yet be they not alwayes infallible but onely likely; Whether ſhe be conceived already or no, ye ſhall know by theſe ſignes. Firſt the flowers iſſue not in ſo great quantitie as they are wont, but wax leſſe and leſſe, and in manner nothing at all cometh from them. Alſo the breſts begin to wax rounder, harder, and ſtiffer then they were wont to be: the woman ſhall long after certain things, otherwiſe then ſhe was uſed to do before that time, alſo her Urine waxeth ſpiſs and thickiſh by retention of the ſuperfluities. Alſo the woman feeleth her Matrix very faſtly and cloſely ſhut, inſomuch that as *Hypocrates* ſaith the point of a needle may ſcarce enter.

Item, to know whether ſhe be conceived or no, according to *Hypocrates* mind, in the 5. of his Ampho. Give unto a woman when ſhe is going to bed, a quantitie of *Millicratum* to drink, and if after that drink, ſhe feel great pain, gnawing and tumbling in her belly, then be ye ſure that ſhe is conceived. This *Millicratum* is a drink made of one part wine, another part water, ſodden together with a quantitie of Hony.

But

But if ye be desirous to know whether the conception be man or woman, then let a drop of her milk or twain be milked on a smooth glasse, or a bright knife, or else on the nail of one of her fingers, and if the milk spread abroad upon it by and by, then it is a woman childe: but if the drop of milk continue and stand still upon the which it is milked on, then is it a signe of a man-child.

Item, if it be a male, then shall the woman with child be well coloured, and light in going, her belly round, bigger toward the right side, then the left (for commonly the man-childe lieth in the right side, the woman in the left side) and in the time of her bearing she shall better digest and like her meat, her stomach nothing so queasie nor feeble.

CHAP. V.

Of certain remedies and medicines which may further the Woman to conceive.

ALL Sterilitie then for the most part ensueth and cometh of the distemperancie of one of these foure forenamed qualities, wherefore the remedy and cure of the same when it chanceth, must be done by such things the which have contrary power and operation to the excessive qualitie, for by that shall it be reduced to his temperancy again.

As if that coldnesse and moystnesse exceeding temperancie in the Matrix be occasion of sterilitie, then must she apply such things to that place the which be of nature hot and dry, the which may calefie and warm the place, and drie up the ill moistnesse and humors contained in the same, hindring conception. And

And becauſe that the moſt general and common cauſe of ſterilitie doth proceed of cold, wateriſh, and flegmatick humors, which bedewing the inner ſides and hollowneſſe of the Matrix, with the port and mouth thereof alſo, cauſeth that the ſeed ſent from the man into the womans Womb or Matrix, cannot there remain nor cleave: neither is the mouth or port of the womb apt or able to cloſe it ſelf ſufficiently after reception of the ſeed, the flegmie and ſlimie humours with ſtanding it, the which unleſſe they be diſcuſſed, or dried away, the ſeed alway ſlippeth and ſlideth forth as faſt as it entreth in.

Wherefore to remedy and to do away the foreſaid impediment, ye ſhall uſe the means that followeth.

Firſt, within a day or two after the womans Termes be paſſed; let her by the advice of ſome Phyſitian take a Purgation, which may purge flegm and wateriſhneſſe, and then the next or the third day after, let her ſit in a Bath up almoſt to the Navel, in the which Bath ye ſhall decoct and ſeethe theſe Hearbs following. Take of Bay leaves, Mallowes, red Mints, Mirtils, Camomel, Majoram, Marigolds, of each an handful, of Sage three handfuls, of Mercury and Brankurſine of each two handfuls, ſeethe all theſe hearbs together in fair water, or (if it were for a noble woman) in half water, and the other half red Wine, in this bath let her remain the ſpace of a good half houre. and a little before that ſhe come forth of the bath, give her to drink of this Electuary following.

Take of Spike, Nutmegs, Cloves, Galangal, Cinnamom, and long Pepper, of each the weight of a great, of Annis ſeed, the weight of two greats, of Sage leaves dried, the weight of 3: greats all theſe things (each by themſelves) beaten to ſmal powder, temper them altogether in ſo much pure clarified honey, as may be ſufficient to receive all the powder, or els com-

mixt

mixt with this powder ſo much fine Suger, as the weight of the powder amounteth unto, whereof ye ſhal give unto her at once the weight of two groats, with 8. 9. or 10. *ſpoonfuls of good White or Claret wine, or els with good Malveſey or Muscadel.*

And all this muſt be done either faſting in the morning, one houre before breakfaſt, or dinner, or els 5. or 6. houres after dinner, ſo that it be not done upon a full ſtomack. But if ye take the bath and the *Electuarium* in the morning, then at night 3 or 4 hours after ſupper, let her receive underneath her clothes, the vapor of theſe things following, into the privitie. *Take of Lavander dried, of unſet Time, Bay berrie, Iwie leaves, of each half a little handful, of white Frankincenſe the weight of foure groats, of Sage dried, or other, two little handfuls, of Roſemary leaves one handful, ſeethe theſe together in fair water, and when they be perfectly ſod, then let the woman ſet her ſelf over the vapor thereof ſitting groveling, or els on a cover made for the nonce with a tunnel or conduite, thorow the which the vapour may be directed into the womans privie paſſage, the near thereby, that the vertue thereof may approach unto the womb or womb port.*

Ye may alſo in the ſame water dip Wool, or els fine linnen clouts, and ſo convey it into the privie paſſage, there to remain the ſpace of one or two hours. This bath electuary, and vapour, I counſel them that have need, to uſe them the ſpace of three dayes continually, and then the third night to company with her husband, and by the grace of God ſhe ſhalbe ſped.

There be ſometimes, that with the uſe of the bath only, or the electuary alone, either the vapour, without any further remedy, have been aptified to conception, but who that uſeth it as is above mentioned, worketh the ſurer way.

Theſe

Theſe ſhalbe ſufficient remedies for want of conception, proceeding of cold, moyſt, and flegmatick humidities. Now if it come by any diſtemperancie in heat and drieth, then let her be purged of choller, or other unkind heat bred in the body, by things apt and meet for that purpoſe, and then afterward to uſe bathes, electuaries, and vapours, of moderate cooling things, as of *Roſes*, *Violets*, *Lettuce*, *Purſlain*, *Plantain*, and divers other.

But foraſmuch that moſt commonly the unaptitude of conception (in women having their health) ſpringeth of the ſuperfluitie of cold and moiſt humors (whereof we have already ſpoken) therefore all other impediments left apart, ye ſhall hold ye content for this at this time. For if I would make mention of all the occaſions whereby conception may be let or impedite, then ſhould I here alledge and bring in all the diſeaſes that may happen to a woman in that part, with the remedies thereof, which were a long work, and not proper for this volume

CHAP. VI.

In this Chapter is treated of divers bellyſying receits, as ye may hereafter read.

THe embelliſhing or bellifying Medicines whereof I intend to ſpeak here, be not to be underſtood to be of that ſort whereby any adſcititious or outward forrain beautie or ſet colours ſhould be acquired or gotten, the which far fetcht and damnable curioſitie, I doubt not but that all honeſt and vertuous ſad women do utterly abhor and contemne: but here mine onely meaning is to ſhew how to remove certain blemiſhes, and as it were weeds

of the body, through the which many times the naturall beautie thereof is obſcured and defaced. For as in a fair Garden, be it never ſo beautiful, yet if it be not regarded and looked unto, the weeds intermingling themſelves among the good hearbs, will deform and emperiſh the good grace of them. For in the earth, be it never ſo wel diligented and picked, yet alwayes therein will remain ſome ſparks and ſeeds of unlooked for weeds, the which ever, when time and ſeaſon ſerveth, Nature thruſteth forth.

Likewiſe in the body of man, among the good and neceſſary humours is ſome ſpark or qualitie of ill and unneceſſarie humors, with the which nature being offended and cloyed, expelleth and driveth them forth ſometimes into one place, and ſometimes into another, according to the aptitude or feebleneſſe in reſiſtance of the place receiving it, and the force or violence of nature (therewith grieved) ſending it, ſo that the ſuperfluities found in the upper part and face or ſuperficies of the skin enſueth by the ſuperfluitie and dominion of like matter contained and commixed in the veins among the blood, and is a greater evidence and teſtimony thereof. But here I will not ſpeak of all kinds of utter diſeaſes ſpringing of this inward corrupted humors, but onely ſuch things as commonly chance to men and women without any imperiſhment of their health.

As for example, firſt I will briefly declare the filthineſſe of the head, called in Latine *Perrigo*, in Engliſh the Dandruffe of the head, the which is, when that the kembing and ſcratching of the head, certain white ſcales, as it were bran, falleth off from the head, and lieth very thick among and under the hair.

Of

Of the cauſes and remedies of Dandruffe of the head.

THe cauſe of this Dandruffe cometh by abundance of flegmatick humors, commixt with the blood, the which dayly and hourely by inceſsible ſweating, evaporateth and iſſueth forth of the pores in the skin that covereth the panbone, and as faſt as it iſſueth forth, drieth on the utter ſuperficies of the skin, and there remaining and gathering together, becometh every day more and more, thereto greatly helping the forreſt of hair which covereth, harboureth, and retaineth ſuch ſuperfluities, more in thoſe places then in any other where no hair groweth: and moſt commonly they that have black hair have more ſtore of Dandruffe then other. This humour ſuffered overlong to raign on the head, deſtroyeth and corrupteth the roots of the hairs, making them to fall off in great plentie, and ſpecially in kembing. And although this ſuperfluitie be not cleanly, yet notwithſtanding it ſhalbe no wiſedome for me to teach, nor any other herewith encumbred to learn how to ſtop it, for fear of further inconveniences: but onely I counſel you once in ten dayes at the leaſt, to waſh and ſcoure the head clean vvith good *Lye*, wherein let be ſteeped in a linnen bag, of *Annis ſeed*, *Commin*, dried *Roſemary*, *Fenegreke*, and rinds of *Pomegranate*, of each like much: and beware that after the waſhing of your head ye take no cold, before the head be perfectly dried.

And whereas ſome ſay, that they which uſe oft waſhing of their heads ſhalbe very prone to head ache: that is not true, but onely in ſuch that after they have been waſhed, roll up their hair (being yet wet) about their heads, the cold whereof is dangerous to bring them to Catarrhes and poſes, with other inconveniences. Whereof all diligence muſt be had that the head may

be exactly well dried with warm cloaths, whileſt the head is yet hot of the waſhing, and then never fear no inconveniences, but rather convenience and commoditie: and let this be done alſo faſting in the morning, or els one houre before ſupper, or five houres after ſupper. This oft waſhing ſhall purifie the skin of the head, and ſtedfaſt the hair from falling, leviate and lighten the head, with all the ſenes therein contained, and greatly comfort the brains.

To take away hairs from places where it is unſeemly.

ITem, ſometimes, hair groweth in places unſeemly and out of order: as in many maidens and women the hair groweth ſo low in the foreheads and the temples, that it disfigureth them. For this ye may uſe 3 wayes to remove them: either to pluck up one after another with pincers, ſuch as many women have for the nonce, or elſe with this *Lee* following.

Take new burnt *Lime* foure ounces, of *Arſeneck* an ounce, ſteep both theſe in a pint of water the ſpace of two dayes, and then boyl it from a pint to the half.

And to prove whether it be perfect, dip a feather therein, and if the plume of the feather depart off eaſily, then is it ſtrong enough: with this water then annoint ſo far the place that you would have bare from hair, as it liketh you, and within a quarter of an houre pluck at the hairs and they will follow, and then waſh that place much with water wherein Bran hath been ſteeped: and that done, anoint the place with the white of a new laid Eg and oyl Olive, beaten and mixt together with the juice of Singreen or Purſlain, to alay the heat ingendred of the foreſaid *Lee*.

The third way to remove hair is, a plaſter made of very

very drie pitch, and upon leather applied to the place, the hairs being firſt ſhaven, or cut as near as can be with a pair of Cyſers.

Now when the hairs be up by the roots, then to let them that they grow no more: take of *Alome* the weight of a groat, and diſſolve it in two ſpoonfuls of the juyce of *Nightſhade*, or of *Henbane*, and therewithall anoint the place two or three times every day the ſpace of nine or ten dayes, and hair will grow no more in that place.

To do away Frekens, or other ſpots in the face.

THeſe Frekens, and ſuch other ſpots in the face, or other where in the body, may be taken away by often anointing them with the oyle of *Tarter*, to be found alwayes at the Apothecaries, and ſurely that oyle is ſoveraign for that purpoſe.

Item, take *Eleborus*, and ſeethe of it an ounce in half a pint of ſtrong white *Vineger*, till half be conſumed, then mixe therewith *Hony* four ſpoonfuls, and the weight of a penny of *Mercury* ſublimed (to be had at the Apothecaries) ſeethe theſe together again til it becom thick, with this anoint the Frekens, and it will deſtroy them.

This is alſo very good for the Morphew, and other diſcoloration or ſtaining of the skin.

To deſtroy warts, and ſuch like excreſcences on the face, or elſe where.

FOr this purpoſe nothing is ſo excellent, as every day once (the ſpace of three or foure dayes) to drop one drop of ſtrong water, called *Aqua fortis*, on them, for this deſtroyeth them in very ſhort time.

Item, the juice of a red *Onion*, and the juice of *Marigolds*, is very good for the ſame.

Item,

Item, diſſolve a little of *Mercury* ſublimed in fair water, and therewith drop the Warts, and they will ſoon wither and conſume away.

To clear and clarifie the skin, in the hands, face, or other parts of the body.

FOr this there is nothing better then to take one ſpoonful of the oyle of *Tarter*, and ſix ſpoonfuls of water, with theſe commixed together, waſh the hands, face and other parts, for it ſcoureth, cleanſeth, and purifieth the skin ſoveraignly, and will ſuffer no filthineſs to remain in the pores of the fleſh. And this oyl of *Tarter* is made on this wiſe.

Take Wine lees dried, the which the Goldſmiths do call *Arguyll*, and beat it into powder, and then fill thereof a Goldſmiths crudible, and ſet among hot coals, till the *Arguyll* begin to wax black: then take it out of the fire, and let it cool, and bind it in a linnen clout, and hang it a little over the vapour of hot boiling water: that done, hang this clout with the *Arguyll* in a glaſſe with a broad mouth, ſo that the bag or clout touch not the bottom of the glaſs, and the water or oyl called *Tarter* will drop down a little and a little: and the ſooner, if it ſtand in a very cold and moiſt ſellar.

Item, to ſcoure the hands and the body, ſome uſe to waſh their hands with the powder of *Oreſſe*, which is the root of the blew *Flouredeluce*, and ſome with *Bean* flower.

Item, the yolk and white of egs is good for that purpoſe, and ſo is *Hony*.

To ſupple and mollifie the ruggedneſs of the skin.

ANoint the skin with the oyle of ſweet *Almonds*, the ſame is very good alſo for chippings of the lips or hands.

Item,

Item, *Deer-ſuet* is very proper for the ſame purpoſe, eſpecially being well waſhed and tempered with *Roſe-water*, wherein hath been diſſolved two or three grains of pure *Muſk*.

Againſt ſudden riſing of pimples through unkind heat in the face, or elſe where.

TAke the white of an *Egge*, and beat it well with a ſpoon, and then therewith commixe two ſpoonfulls of *Sallet-oyle*, one ſpoonfull of *Roſe-water*, another of the juice of *Sorel*, and half a little ſpoonful of *Vineger*, herewith anoint the pimples and riſings.

To keep and preſerve the teeth clean.

FIrſt, if they be very yellow and filthy, or blackiſh, let a Barber ſcoure, rub, and pick them clean, and white, then after to maintain them clean, it ſhalbe very good to rub them every day with the root of a *Mallow*, and to pick them clean that no meat remain and putrifie between the teeth.

Item, Take of the ſmall white pibble ſtones which be found by the vvater ſides, and beat them in very ſmall povvder, hereof take an ounce, and of *Maſtick* one dramme, mingle them together, and vvith this povvder once in fourteen dayes rub exactly your teeth, and this ſhall keep your teeth fair and vvhite: but bevvare ye touch not, nor vex the gums therevvithall.

Item, To ſtable and ſtedfaſt the teeth, and to keep the gums in good caſe, it ſhall be very good every day in the morning, to vvaſh vvell the mouth vvith red *Wine*.

Of

Of ſtinking breath.

STinch of the breath cometh either by occaſion bred in the mouth, or elſe in the ſtomach. If it come from the ſtomach, then the body muſt be purged by the further advice of a Phyſitian. If it be ingendred in the mouth onely, then moſt commonly it cometh of ſome rotten and corrupted hollow teeth, vvhich in this caſe muſt be plucked out, and the gums vvell ſcoured and vvaſhed vvith *Vineger*, vvherein hath been ſodden *Cloves* and *Nutmegs*. The cleanly keeping of the teeth, doth confer much to the ſaverineſſe of the mouth.

Of the rank ſavour of the Arm-holes.

THis vice in many perſons is very tedious and lothſome: the remedy vvhereof is, to purge firſt the Chollerick and eager humours, original cauſers of the ſame, and afterwards to vvaſh the Arm-holes oftentimes vvith the vvater vvherein *Wormwood* hath been ſodden, together vvith *Camomel*, and a little quantitie of *Alome*.

Item, Authours do vvrite, that the root of *Artichocks* (the pith picked out) ſodden in *white Wine*, and ſo drunk, doth avoid the ſtench of the *Arm-holes*, and other parts of the body, by the Urine. For (as *Gallen* alſo doth teſtifie) it provoketh copie and plentie of ſtincking and unſavourie urine from all parts of the body, the vvhich propertie it hath by ſpecial gift, and not onely by his hot qualitie. And thus here I make an end of this fourth Book.

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Directions for the nurſing of Children, and how to chooſe a good nurſe.

I Am of opinion that it is fit for every Mother to nurſe her own Child, becauſe her milk which is nothing but the blood whitened, which nouriſhed the child in the womb and of which the child was conceived, and formed, is fitteſt, and more naturall to the Child, then the milk of a Stranger, and by the womans nurſing her Child, ſhe ſhall be wholly accounted his Mother, but in caſe the Mother be ſick or weak; or hath no milk, or that her Husband will not let her nurſe her Child, then it is neceſſary to look out a nurſe, but moſt men doe know how hard it is to get a good one.

Now in chooſing a Nurſe there is foure things obſervable.

Firſt, concerning her Parentage, ſhe muſt come of good kindred, and honeſt Parentage, that is not ſtained with any vice, for often times we ſee that although the Father and Mother be healthy, and ſtrong, and ready witted, yet oftentimes the Children are weak and ſickly, or elſe fools.

2. Touching her perſon, for her Age, ſhe ſhould be at her full growth, about 22 yeare of Age, and ſhe will continue good untill ſhe be forty years, for after forty

years, women are not ſo healthy as they are before, ſhe ought to be of a middle ſtature, not too fat, ſhe ſhould be lively and ruddie coloured, her haire brown or Cheſnut colour, her niple, Strawberry colour, and pritty big, and thick, that the Child may take it the better, and ſuck the eaſier.

3. She ought to be of good behaviour, ſober, not given to drinking nor gluttony, not being angry or fretfull for nothing more corrupts the blood of which the milk is made, then choller or ſadneſs, therefore ſhe muſt be merry and chearful, and ſhe muſt be chaſt, not having deſires after her Husbands company, much leſſe a ſtrangers, becauſe carnall copulation (as *Gallen* ſaith) troubleth the blood, and ſo by conſeqnence the milk, and which is worſe, the Nurſe thinking onely to take a little ſport, may thereby prove with child.

4. She muſt be ſage, wiſe and diſcreet, that ſhe may take care of her Child the better, and have diſcretion to know what the child crieth for when he cryeth, and obſerve the chids diſpoſition, and kiſſe and dance him, and often open him, to keep him dry and clean,

How a Nurſe ought to order her diet.

It is not enough, that the Nurſe be indowed with the conditions aforeſaid, but it is fit ſhe maintaine and preſerve them therefore I will ſet down briefly how ſhe ought to govern her ſelfe.

Firſt, ſhe muſt ſhun and avoid all bad aire, and bad ſmels for they be hurtfull for her, becauſe they are infectious, and do infect the blood, whereof the milk is made, ſhe muſt avoid all ſalt meates, or any meate of ſtrong taſt as Onions, Leeks, Garlick, muſtard or baked

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meats,

meats, let her eate Veale, Mutton, Chicken, Partridge, and ſuch like, meats which are of good digeſtion, being moderate in the uſe of them, not gluting herſelfe; Fiſh is hurtfull for her unleſs it be a little freſh fiſh, as *Jack*, *Soule*, *Whiting*, and new laid eggs; her meate ſhould be rather boyled then roaſted, unleſs the child be moyſt and flegmatick, then Roaſtmeate is good for her to eate; her bread good wheat, made light, and baked well, let her put in her broth *Lettice*, *Sorrell*, *Purſlain*, *Burrage*, and *Succory*, ſhe muſt reſtraine all kind of raw-fruits for her drink, let her drink Beer or Ale well brewed, and ſometimes wine and water together, wine is too hot of it ſelfe. She muſt uſe moderate exereciſe before meals; For her ſleep that cannot be limited, becauſe the Nurſe doth often watch becauſe ſhe cannot ſleep for the childs crying, or ſickneſs, therefore ſhe muſt take her reſt when ſhe can. She ſhould be alwayes looſe in her body, if ſhe be bound let her uſe Broths, Prunes, and Aples wel ſod, to keep her body ſoluble. She muſt ſhun all diſquietneſs of minde, ſhe muſt be merry and pleaſant not grieving nor vexing at any thing.

FINIS.